

DOMINICANA

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J.M.J.D.

DOMINICANA

Vol. XXVI

SPRING, 1941

No. 1

TWENTY-FIVE YEARS OF DOMINICANA



WITH this issue a quarter of a century of *Dominicana* has elapsed and the twenty-sixth year begins. In a spirit of rededication, it is fitting that we recall the purpose and ideals of our magazine as expressed by the first editors:

"Recognizing that journalism has become an important factor in the propagation of Christian truth, and inspired by the traditions of an Order ever zealous for the written word, whose members have not infrequently immortalized their names in the pages of Catholic literature, the Novices of the Dominican House of Studies, Washington, D. C., urged on by their Reverend Superiors, in order to fit themselves for this particular and important branch of apostolic labor, have decided to issue a Quarterly.

In doing so, however, they are well aware how futile would be even their best efforts if not aided by the all-powerful force of prayer; accordingly before attempting to lay even the foundation stones of this new enterprise, they humbly dedicate their labors to JESUS, MARY, JOSEPH and DOMINIC, beseeching at the same time the aid and protection of these heavenly patrons."

At the end of a quarter of a century, *Dominicana* pauses to thank its many contributors and to bow gratefully to its loyal supporters—to the Reverend Superiors who have helped and encouraged the work, to the subscribers who have made possible its continuation.

In harmony with its purpose, *Dominicana* has been a thought-provoking rather than an exciting publication. Of its authors one might even say:

"Far from the madding crowd's ignoble strife,
Their sober thoughts ne'er learned to stray"

They somewhat embody the characteristics of Chaucer's Clerk of Oxford:

"For him was levere have at his bedes heed
Twenty bokes of Aristotle, clad in blak or reed,
Than robes riche, or fithele, or gay sauyntrye.

.....

Noght o word spak he more than was nede,
And that was seyed in forme and reverence,
And short and quik, and ful of hy sentence."

And what reward does the reader glean from patiently plodding through this "tumult of philosophical brains?"

His reward is not the accumulation of interesting news items or after-dinner stories. His reward consists mainly of a certain number of thoughts and principles and ideas. And what are they worth? True, they cannot stop armored tanks; one cannot build a house with them; they are of no particular color or shape. But they are ideas—and ideas are all-powerful. It was the faith in the minds and hearts of the Christians which not only conquered the Roman Empire but assimilated it. Swords could not kill the faith, armies could not sweep it from the field, it could not be locked up or starved out. So the faith conquered.

Likewise the huge armies dedicated to the spread of philosophies which say there is no God, or that man, made in the image of God—spiritual, immortal—is measured by the blood which flows in his veins, are doomed to destruction and chaos, not so much from rival armies as from the very fact that they are dedicated to ideas which are false. For the sake of these ideas, innocent men and women are slaughtered and youth is fattened by the misers of power, only to be fed to cannon. Lacordaire wrote of the power of false ideas: "How many books buried today in libraries were responsible three centuries ago for the revolution which we now behold." Ideas are responsible for all this, ideas gleaned from leaders' books.

Ideas should be the mirror of truth, and truth is but the understanding of the inner skeleton of the universe, the immutable, eternal lines along which existence proceeds to its inevitable destination. Man cannot change truth—he can only recognize it. Those who do recognize it can enter in at the narrow gate. Those who deny truth and seek another way are reduced to battering away at a wall which will never crumble. Or if they pretend there is no such wall and march bravely and blindly on, they will smash themselves, because what is, is, and imagination cannot change it.

Dominicana proclaims again its high purpose: to help its readers to think well and straight, to have the truth which makes men free. Empires may fall, but truth is invincible.

*Hold the high way and let thy ghost thee lead
And Truth shall deliver, it is no dread.*

(Chaucer)

STRANGE VICTORY

PIUS M. SULLIVAN, O.P.

A hush steals over Golgotha—
And then the thunders break.
The trembling earth is shattered,
And dead men wake.

Annoyance stirs the temple priests,
The hallowed veil is slashed;
But out on bloody Golgotha,
Christ's flesh is gashed.

Strange darkness for this hour of day,
The priests of Aaron nod;
But out on empty Golgotha
Mere men slay God.

The God of Israel sent His Son—
The Son was crucified;
But victory broke o'er Golgotha—
The Old Law died.

ORATIO STUDENTIS AD S. THOMAM AQUINATEM

By Blasius Verghetti

Salve, Thoma, qui doctrina
Superemicans divina,
Celebraris undique.

Summa fulges pietate,
Atque mira sanctitate,
O Doctor clarissime.

Tuam scholam frequentantem,
Me discipulum precantem,
Tuo reple lumine.

O resplendens sol in caelis,
Fac ut ego sim fidelis
Explanator dogmatis.

Ope tua singulari,
Fac ut animas lucrari
Jesu Christo valeam.

Fac ut ferveat cor meum,
Adorando Christum Deum,
In Sacro Convivio.

Sanctam Virginem Mariam,
Matrem dulcem atque piam,
Fac devote diligam.

Fac me studiis maturum,
Mentis, cordis, carnis purum,
Temet sequar Angelum.

Sedens prope tuum latus,
Fac ut tandem sim beatus,
In superna regia.

Christo Regi decus, gloria:
Christo jugis sit victoria,
Cum Patre et Paraclito. Amen.

A STUDENT'S PRAYER TO ST. THOMAS AQUINAS

Translation of J. A. B.

Hail, O Thomas, far outreaching
Others in God's sacred teaching,
Thou art honored everywhere.

Soul with highest virtue shining,
Wondrous holiness enshrining,
Doctor far beyond compare.

All my days in thy school spending,
Hear thy pupil in prayer bending:
Fill me with a light like thine.

O thou sun in heaven's ceiling,
Make me faithful in revealing
Every truth of faith divine.

By thine aid the grace obtaining,
May my life be spent in gaining
Souls to Jesus Christ, my Lord.

Make my heart, in love outpouring,
Glow with fervor in adoring
At the Eucharistic Board.

Holy Mary, Virgin staying,
Mother sweet, all love displaying—
Make me love her more each day.

Let me, while in wisdom growing,
Soul and body no stain knowing,
Follow thy Angelic way.

By thy side at last reclining,
Let me taste the joys refining,
Shared by heaven's Blessed host.

Christ the King of glory singing:
Endless triumph, honor bringing
To the Sire and Holy Ghost. Amen.

THE FIRST SPRING

NICHOLAS HALLIGAN, O.P.



REAT and decisive movements in the progress of mankind, no matter how radical or how beneficial they may be, are never instantaneous developments but products whose roots reach back over a long period. However, once these movements are launched they bear within them a force which must be reckoned with. In quite similar a vein we can refer to the intellectual movement which St. Thomas Aquinas launched in the 13th century. It was something new, yes,—too novel for a great many, but whether it realized it or not the intellectual world was prepared for and in sore need of just what St. Thomas had to offer it. The work of his genius was to strain out the foreign accretions from the elixir of truth and establish a synthesis which would be a permanent and clear framework and a sure guide for Christian thought.

St. Thomas gave to his time the intellectual panacea that it needed—not a mere curative of old ills but a prescription for a new life and the promise of a brilliant future. When he gave up his angelic soul to his Maker St. Thomas bequeathed to his brethren the fruit of his life's labors—his doctrine, since called Thomism.

Looking back over the progress of Thomistic thought we can see that it suffered severely from birth pangs and growing pains. It was not until several years after the death of Thomas that the more violent attacks and demonstrations against his school ceased. It is difficult for us to realize the excitement which things philosophical and theological aroused in the Middle Ages. Perhaps it is due to the indifference and relativism of our modern age which seems to have few principles worth getting excited about.

By reason of his being a Mendicant Friar and also a lecturer at the University of Paris, St. Thomas stepped into a situation toward the middle of the 13th century which was not of his own choosing. The great universities of those days were veritable cities in themselves. Serious difficulties between themselves and the local communities were common. This time difficulties had arisen between some students at Paris and civic authorities and one student had been killed. To bring pressure on the city the university closed its schools. Since the altercation was no business of the Orders, especially the Dominicans and the Franciscans, they continued to give lectures in their schools. This incensed the university doctors who had been

looking on them with no friendly eye anyway. They established the requirement that no one could be admitted to the doctorate of theology unless he first swore to obey all the statutes including the one which suspended all lectures during the university-civic disputes. Such was the *casus belli*—and it directly affected St. Thomas in two ways. He had come to Paris principally with a view to taking the doctorate and when in time he was presented for the degree, it was denied him despite the express order of the Pope that he be admitted. On the other hand, his lectures were very popular and large groups of students came to hear him. This served to focus the ill-will of the Masters upon him. The prolongation of the impasse raised feelings which were already running very high. The Mendicants suffered many an unfortunate episode. Humbert of Romans, the fifth Master General, describes the critical state of affairs in his letter to the Prior and Brethren of the convent at Orleans, about the first of April, 1256.

" . . . Most of the Masters of Theology at Paris being jealous of the number of our doctors, the multitudes of our scholars, and the liking for our doctrine, some time ago in a secret assembly published certain iniquitous statutes, which they have no right to establish, to our enormous prejudice and that of all religious, to the contempt of the Church of Paris, to the dangerous and evident detriment of souls and of theological study. . . . Indeed, after many defamations both of our learning and our public life which they brought to the ears of their hearers in public sermons, they have written against us letters of exceeding length, falsity and infamy, to all the prelates of the world, in which, by blackening the fame of the Order, they have rendered us in no slight way odious to them. . . . Moreover, the Supreme Pontiff, considering as frivolous and inane the aforesaid appeal (that of the University Senate against admitting the Mendicants), under the demand of justice, rose against them with more solemn commands as excommunicates and public despisers of the Apostolic command. Before these mandates were brought out in the public senate, the aforementioned Masters of theology and the arts, their presumptuous consciences being troubled, discontinued their lectures entirely, so that with the confusion of the crowd, the fury and the scandal incited against us, we might not be permitted to publish the Apostolic mandate. . . . Not content with impious commands (by which they have already forbidden to all scholars that anyone for any cause come to our house, that they receive in their own houses us who come to them, that anyone dare to confess his sins to anyone of us, that they presume to give us any alms, that anyone choose his place of burial with us, that anyone attend our preaching or sermons, all of

which, careless of their own salvation, they adhere to and observe), they have arrived at so great a depth of rage and fury that, everywhere rushing upon us with insulting cries, they do not permit the Brethren to pass through the city, while from all quarters, from houses and hospices both of the clergy and the laity, people of both sexes and all ages hasten to the spectacle and join in the clamor. There you would hear the tumult of shouting, the barking of dogs, the roaring of bears, the hissing of serpents, and the open dishonor of every kind of shame. There you would see on every side attacks, clashes, insults. . . . Even into our own house arrows are shot by the hand of an archer. We have no security anywhere at any time. On account of this the Lord King has our house continually guarded day and night by an armed band of archers just as a besieged fortress. And, what troubles us more deeply, these Masters of theology reproach, tear and gnaw to piece the faith, life and reputation of poor religious before all the people, the barons, the prelates, even before the King. They hurl against the defenders of the faith, the preachers of the truth and those who fight for our belief, and against some consecrated by the spilling of their own blood, the crime of infidelity. They try to show by examples that our doctrine is erroneous and with unflinching design and resolute appearance they publicly accuse a company renowned for its great purity of shameful deeds, before all and everywhere. We are called the false brethren of whom the Apostle speaks, forerunners of the future Antichrist and subverters of the faith in the last persecution.

"With teaching authority they dogmatize that there is nothing in common with the ministry of the Order of Preachers and that of any other religious group. Indeed, these very doctors of theology preach to the people in chapels that we usurp unto ourselves the office of preaching; they ask from the Lord King that a provincial council be convoked against us, lying with their sacrilegious mouths that they are prepared to prove the aforesaid of us. And although these calumnies are heaped on all religious, yet we alone stand firm for the truth against the enemy of truth, to whom, that the truth of the Gospel may remain among us, we have not yielded up till now, nor do we yield. . . . We know for certain from the mouths of their leaders or from their express actions, their perverse intention and purpose in persecuting us. Full of the spirit of ambition, envious of the honors of others, they purpose that no religious can teach publicly or even preach. They have rendered religious so contemptible in order that they may not be believed elsewhere, having already succeeded in bringing this about in Paris, and unless God remedies the situation, it seems

that they will bring this about every place in France. And if most of them restrain their hands from corporal injuries, few or none hold their tongue from uttering scornful words and reproaches."¹

While St. Thomas was preaching one Sunday a University official strode in and, interrupting the proceedings, read before all present a letter from the University doctors in which the Friars and particularly St. Thomas were bitterly reviled. St. Thomas listened till the end, then simply continued his discourse from the point at which he had been interrupted. The gauntlet was finally thrown down with the publication of the book *The Perils of the Last Times* by which William of St. Amour, a professor at the University, attacked the very *raison d'être* of the Mendicant Orders. With St. Bonaventure and others, Thomas was called before the Pope at Anagni to defend the Orders and it was his masterful *Apology for the Religious Orders* which forever settled the dispute. Although St. Thomas' position among the men of thought of his day and the fame of his sublime teaching were now firmly established and steadily grew, it took eleven Bulls to secure the doctorate for him at Paris and he spent a great deal of the remainder of his life until his death in 1274 in answering various foes of the truth. All Europe felt the loss at his passing. So numerous and important had his disciples at Paris become that the University petitioned for his body. This letter is interesting and worth reprinting in an English version.

"To the venerable Fathers in Christ, the Master General and Provincials of the Order of Friars Preachers and to all the Brethren assembled in general chapter at Lyons, from the Rector of the University of Paris, the proctors and the other masters at Paris now teaching in the arts, health in Him Who wholesomely disposes all things and wisely provides for the whole universe.

"With broken cry we tearfully lament the general loss of the whole Church and the manifest desolation of the school of Paris and in these days together we choose, not unjustly, to weep. Alas, who can aid us to utter this lament of Jeremias which above the ordinary way lifts the mind out of itself and brings with it an immeasurable astonishment, pierces to the depths of our souls and penetrates as it were fatally our innermost heart? We say what we are scarcely able to express: love withholds us, yet sorrow and vehement anguish compell us to say that we know by the common report and certain rumor of many that the venerable doctor, Brother Thomas of Aquin, has

¹ Translated from Reichert, B. M., O.P., *Litterae Encyclicae Magistrorum Generalium O.P.* (Rome, 1900), p. 31 sq.

been called from this world. Who can realize that Divine Providence has allowed the morning star preeminent in the world, the enlightener of our time, even, to speak truly, the greater light that ruled the day, to withdraw its rays? Indeed, we are not unreasonable in concluding that the sun has recalled its brightness and has undergone a dark and unexpected eclipse when a ray of such splendor is taken from the whole Church. And although we are not unmindful that the Author of nature had by a special privilege vouchsafed him to the world for a time, nevertheless, if we should wish to lean upon the authority of the ancient philosophers, nature seemed to have specially set him here to elucidate its obscurities. But why should we tarry now with such words to no avail? Although, alas, we could not obtain him from your assemblage at the celebration of your general chapter at Florence despite our earnestly made petition, we now in memory of so great a cleric, so great a father, so great a doctor, being not ungrateful but having, rather, a devoted affection, humbly ask as a most special favor for the bones of him now dead whom we could not have again alive, since it is entirely unbecoming and unworthy that another nation or another place than the city of Paris, the most noble of all schools, which first educated, nourished and fostered him, and afterwards from him drew nourishment and ineffable food, should have and possess his bones interred. If indeed the Church justly honors the bones and remains of the Saints, it seems to us not without reason good and holy that the body of so great a doctor be kept in perpetual honor, so that the lasting memory of his burial among us may fix in the hearts of our own successors without end him whose fame is perpetuated with us by his writings. For the rest, hoping that you will effectually subscribe to our wishes in this devoted petition, we humbly beseech that, since we believe that certain writings pertaining to philosophy were begun by him at Paris, which he left unfinished at his departure and which he completed at the place where he had been transferred, your benevolence will see to it that they are shortly communicated to us, and especially those on the book of Simplicius, on the book *De caelo et mundo*, also the exposition of the *Timaeus* of Plato and the book *De aquarum conductibus et ingeniis exigendis*; which by a special promise he made mention of sending to us. If likewise he there composed anything pertaining to Logic, just as when he left us we humbly sought from him, may your kindness communicate any such to our college. As your discretion knows better than we, in this wretched age we are exposed to many dangers, and so we fraternally implore with devout petition that in this your chapter by a special affection you may sustain us by the support of your prayers.

"Given at Paris in the year of Our Lord 1274, Wednesday before the Finding of the Holy Cross."²

Many years were still to pass before all resistance and antagonism to St. Thomas' system of thought were disarmed. The authoritative force which succeeded in this was a series of wise Pontiffs who appreciated the treasure which had been committed to the Church and sought to bind it permanently to her service. "From the very beginning it was the universal Church, in the person of the Pope, who recognized Thomas for its Doctor: it is the papacy, which discerning in him the common spirit of all tradition, both human and divine, the greatest and most assiduous force of preservation of everything in the past which is superior to time—but also the movement of life and the most active power of assimilating and safeguarding everything in the future which is worth more than the moment—foreseeing the descent of night, which divides, and resolving to oppose thereto the great assembly in the mind of all the things of creation under the accorded light of reason and faith, sided with Thomas Aquinas against the routine narrow-minded of the schools and a hidebound conservatism destined immediately to fall into dissolution."³ John XXII in canonizing St. Thomas (1323) declared: "Thomas alone has illuminated the Church more than all the other doctors together. His philosophy can have proceeded only from some miraculous action of God." This was the first spring of Thomism.

It was a pope again who was the harbinger of the second spring of Thomistic thought—Leo XIII. He sought a remedy for the evils besetting modern times and found it in St. Thomas. He made strenuous efforts throughout his long reign to leaven Catholic thought with the wisdom of the Angelic Doctor, purged of the grime of oblivion and the accretions of false interpretations. His successors faithfully followed his lead.

Signs that these efforts are bearing fruit especially noticeable in recent years. Still, there are two possibilities which should be considered. A great deal of interest and activity along Thomistic lines has been exhibited in non-Catholic circles. This is a good omen, indeed. But it is also a challenge and should be a spur to Catholics. Far be it that the role of the University of Paris be reversed and, as it were, Catholics who have the bones of St. Thomas will have to go elsewhere for his heritage. On the other hand, as the old scholasticism gradually fell into disrepute because it "proceeded to squander

² *op cit.*, p. 104 sq.

³ Maritain, J., *The Angelic Doctor* (New York, 1931), p. 66.

its strength in futile rivalries and decadent systems," the Thomistic renaissance can be enervated by those who professing to follow St. Thomas as their guide, water down his doctrine and change his teaching to fit certain exigencies. The popes have placed the teaching of St. Thomas Aquinas in the forefront among the means for combating modern materialism. Just as in the 13th century, the fight for truth today is an uphill battle against difficult and subtle enemies. Catholics who wish to bring a Christian cosmos out of a contemporary pagan chaos are assured of success by the popes themselves in the measure in which they adhere to the Common Doctor of the Church.

FIRST PRINCIPLES FIRST

URBAN MULLANEY, O.P.



HERE may seem to be little reason for bringing the more common things of life—pigs and ice cream cones and ponds unexpectedly into print. But Mr. Stuart Chase in his work "The Tyranny of Words" raised some very philosophic questions about these things. He had asked, for example, is a pig a pig—and is an ice cream cone really that? Worse, Mr. Chase has answered these questions in the negative. The pig is not a pig and the pond is not a pond. In other words, the first principles are all objectively invalid.

The principle of identity is the first to go by the board. That principle, which states that being is being, is interpreted by Mr. Chase to mean that pigs are pigs. This is all right for thought, says the author, but it is meaningless in reality. That actual thing outside is not a pig—it is a process, sometimes characterized by a grunt, sometimes not. More specifically, but still in the order of pig, the sow Aphrodite is now a suckling, later a mother; but at every second during the interval she has manifested different characteristics and so cannot be said to be identical with herself.

We next encounter not a grunt, but an odor. There is a rose, mature, beautiful; but a week from now it will be withered, ugly. Surely, it is nothing but a process, not a rose at all.

More tragic still is Mr. Chase's treatment of food. The ice cream, which we all enjoy, is—and you have Mr. Chase's word for it—not truly ice cream. To verify this is, he says, quite easy. Just let it stand for a while in a warm place. You will then be compensated by the knowledge that ice cream is not ice cream, so you will not have missed much after all.

Again, says Mr. Chase, consider the pond of water at freezing temperature and getting colder. It cannot really be said to be anything determined, because whereas you can drown in that water tonight, you can safely walk on it in the morning. Clearly then, it is not one thing in all that time.

Attention is next directed to the principle of the excluded middle—between being and not-being there is no medium; or everything is either pigs or not pigs. Mr. Chase has yet another statement of this principle, namely, every living thing in either plant or animal. But—and this is his trump card—behold *euglena*. Scholastics stand aghast,

for *euglena* is both plant and animal. *Euglena* is a tiny one-celled water organism which in abundant sunlight is green in color and behaves like a plant—that is, it synthesizes food. Remove the light, the green color disappears, and elusive *euglena* proceeds to digest food like an animal. A clear case in which A is both A and not -A; hence, the principles of excluded middle and contradiction are invalid.

For Mr. Chase then, first principles are worthless because there is nothing in reality to correspond to the concepts on which they are based. They are, as William James once said of philosophy, "Just words words, words words." To quote Mr. Chase: "For symbols in our heads the laws are incontrovertible. But the instant we turn to the world outside . . . the laws collapse." Again, "We have no knowledge of anything in the real world which is not a process and so continually changing its characteristics, slowly or rapidly as men measure intervals." In other words, a thing cannot be said to be anything; the best we can do is to describe its operations, admitting meanwhile a constant change. Properly this cannot be said to be a change of things, for "thingness" implies a permanent distinction from nothing which our author rejects; change then is the only reality. Verbally, Mr. Chase rejects the philosophy of becoming, but, in fact, it is clear that he has fallen into that error. It is for this reason that his views are of some importance. They seem to be of a pattern with those of a whole modern school of considerable influence.

To the general question, how can one reject first principles, Aristotle gave the answer some two thousand years ago. The answer is that a man may say that he does not accept first principles but that he cannot mean what he says. In combating such views as these it must be borne in mind that one cannot demonstrate the principles in question; were that possible they would not be first principles, but rather conclusions. Their evidence, far from being shadowy, in truth far exceeds the evidence of conclusions, since they compel our assent by themselves, without the aid of any mediating or middle term. We may, indeed, attempt to doubt them, but are frustrated in the very attempt. We must, therefore, accept what is immediately evident to every intellect, namely, that these principles are objectively valid, laws of reality as well as of thought.

The position that first principles are objectively invalid is also easily challenged by a direct refutation. In the first place, either words mean something or they do not. Evidently for Mr. Chase they do mean something, for he has written a book on the subject. Since this is so, the position that the principles of identity and contradiction are invalid is false, because at least words have a deter-

mined significance, distinct from their contradictories. If, on the other hand, words are meaningless, then Mr. Chase argues in vain; his words may mean their contradictories and hence, in denying our principles, he may be affirming them. In any case, by the mere fact of communicating his opinions, Mr. Chase stands condemned.

Again, if principles mean nothing and a thing is not itself, then there is neither truth nor falsehood, good nor evil. It follows then that whether one holds for or denies first principles makes no difference, for either position can be true or false at the same time. So both Mr. Chase and we are equally right and wrong, for there is no distinction between them. Moreover, since good is not distinguished from evil, it is not evil (nor yet good) for one to be in error, if, indeed, there could be error. So why does Mr. Chase endeavour to uproot an error which is not error and which, if it were, would not be evil?

The truth is that everyone who propounds such views as these implicitly at least affirms the principles he attempts to deny. Thus, our author constantly has recourse to the principle of causality, for in all the examples which he proposes, it is at least implied. Consider the disappointing ice cream already mentioned. Note that it is always, in some way, becoming something other than it is; but there is a cause assigned, namely heat. Since it takes this agent to transform ice cream into not-ice-cream;—hence, the law of contradiction is valid.

Further, the position that there is no reality but change has been thoroughly discredited by Aristotle. For a thing which is changing, while it is changing, and under the aspect in which it is changing, is not that from which it is changed; nor is it that to which it is changed. The very nature of change demands this. Let us return, however, to Mr. Chase's pig. Now Aphrodite, says Mr. Chase, is changing every second and so is never one determined thing. Granting that some change is always occurring in her and apart from her substantial stability, must we not say that Aphrodite, even with regard to her changeable characteristics, is precisely what she is at this instant? If she is not what she is, how can she ever become what she is not—for on the assumption it would be equally true to say that she is what she is not and so can never become it. Therefore, something may truly be said of that which is in the process of change, namely, that it is what it is as distinct from that which it was and that which it will be. Clearly then, first principles hold with regard to it. Otherwise, change is utterly impossible. For it would be equally true to say that a quality at one stage of evolution is the next quality above into which it is evolving, or that it is the quality below whence it evolved,

as to say that it is neither. Therefore, the whole process might be finished before it has begun; or again, it could never take place. Thus, Mr. Chase's ice cream has already become not-ice-cream before he has ever bought it: his rose has withered and died before it even bloomed. Such opinions, then, make impossible their own starting point, and ultimately they lead to denial of the one reality originally affirmed.

There is yet another interesting point. It follows from this view that all things are one. If that which a thing is, may not be predicated of it: then that which it is not, may not be predicated of it; a thing is not everything else. But on Mr. Chase's assumption that contradictions are equally true, any given thing is all things. Necessarily, then, all things are one. Thus, there can be no motion but only rest, for a thing cannot become what it already is, and every given thing is every other thing. Mr. Chase, then, who started with the amazing antics of *euglena* must deny those very antics. *Euglena* the plant does not become *euglena* the animal, because, as plant, *euglena* is already animal, and as animal, plant. It is the same with the pond we mentioned. Mr. Chase should not fear to walk upon it, before it is frozen, because even then it is frozen and can never become more frozen.

The hopeless position of those who deny first principles must accordingly with a little reflection be evident to all. That stand was thoroughly refuted by Aristotle hundreds of generations ago. Heraclitus and his philosophy of becoming was put to rest, one would have thought forever, by the physics and metaphysics of Aristotle. But our day has seen the rebirth of that error as of many others. What is to assigned as the fundamental cause of so unreal an explanation of things? Why do men attempt to account for the ordinary things of experience in so extraordinary a way, which is contrary to all experience?

The answer is that all who hold these views have failed to understand three underlying principles of Aristotelian philosophy—the metaphysical doctrine of potency and act, its physical counterpart, the doctrine of matter and form, together with the psychological thesis of the reality of a knowledge distinct from and far superior to mere sensory cognition. More specifically, the philosophers of becoming, faced with the reality of change, account for it by admitting only the change, and denying the thing which changes. The conclusions to which their position leads may seem humorous. Actually there is no humor in the situation, for such a philosophy completely destroys reality.

THE ANGELIC WARFARE

MATTHIAS ROBINSON, O.P.



HE TERRIFIED cry of a fleeing woman came ringing up the winding stairway of Mount San Giovanni's castle tower. At the top of the stairs, its piercing echo shrieked back and forth against the massive walls which formed the tower's prison chamber. In the dark doorway of the cell, there stood a youthful prisoner, still brandishing the flaming stick which he had snatched from the fireplace to repel the advances of a sinful woman. His own brothers had sent the woman into his prison while he was sleeping. Suddenly he turned his back upon the horrors of that stairway. He was trembling with emotion. Once more he raised aloft his burning weapon and, in two bold strokes, amidst a splash of glowing splinters, he traced a mighty sign upon the walls of that forbidding place. How fittingly that sign proclaimed the nature of his victory! It was the Cross of Christ, the source of this youth's power, his strength in this encounter whose stakes could have been wagered only in another world.

The prisoner fell prostrate upon the floor, before the crude shrine which he had just erected. Beside him lay the firebrand, still burning with sufficient glow to cast a light upon the young man's features. His strong face was tense, but the freedom of his moving lips bespoke an interior calm, the quiet of a mighty heart and mind. He was at prayer with God. "My dear Jesus," he was saying, "I well know that every perfect gift, and above all others the gift of chastity, depends upon the powerful influence of Thy grace. I know that without Thee no creature can do anything. Therefore I pray Thee to protect, with Thy grace, the chastity and purity of my soul and body. And should I experience in myself a sensual impression that could sully chastity and purity, do Thou banish it from me, Oh, Thou Who art the supreme Lord of all the powers of my soul. Do this so that I may walk in Thy love and service, with a spotless heart, whilst everyday of my life I sacrifice, pure and chaste, upon the most pure altar of Thy divinity." The saintly youth had scarcely finished praying when he peacefully fell asleep.

In a vision which accompanied his slumber, two angels brought a knotted cord from heaven and fastened it about his body. They comforted him by saying, "Behold, by God's command we gird thee

with the cincture of chastity. Thy prayer has been heard, and in the future nothing will ever soil thy purity." In order to prove that all of this was not just an ordinary dream, the angels drew the cord so tightly that it awakened him with a cry of pain. The prison guards, having entered at that moment, questioned him about the cry, but the youth held his secret in his own keeping, until the very day of his death.

About thirty-six years later, March 7, 1274, the great Thomas of Aquin lay dying in the Cistercian Monastery of Fossa Nuova. He called his friend and confessor, Brother Reginald, to his bedside and revealed to him his precious secret. Thomas showed him the angelic cord, saying that he had never once removed it from his body since it had been given him by the angels. The dying saint bequeathed the cord to his companion. Reginald, of course, was neither slow to believe the good saint's story, nor unappreciative of the marvelous keepsake which had been given to the world through him.

Saint Thomas's cord, which is still in a good state of preservation, is kept in the convent of Chieri, just outside of Turin. This very interesting relic is made of many fine white threads, but of what material the sharpest eye has been unable to detect. One end has a double loop through which the cord was drawn in girding. The part that goes around the waist is flat, somewhat wider than a flattened straw. The other part consists of two fine, four-cornered cords which are tied into fifteen knots, all alike and of peculiar make. The whole length of the girdle is not quite thirty-nine and a half inches.

One may well pause here for a moment to consider the nature of this relic—a *piece of cord*; its material still unknown, even after scientific investigation; *brought down from heaven by angels*; wrapped about the body of a fellow human being by angelic hands; *a powerful instrument of purity*.

In this very modern world of man-made machinery and scientific marvels, some people may be inclined to wonder at the simplicity of the Catholic who puts much stock in saintly relics. These very modern folk have manufactured their own remedies for almost everything. But, as for a remedy against the rebellion of a fleshly appetite which has thrown off its lawful servitude when mankind first sinned against its Maker—Oh, how quaint! They'd just as soon deny the whole of it, including heaven and hell, which are the logical completion of the doctrine. We who are Catholics, however, even before we feel the motions of our bodies rising up within us, are made to realize that the difficult problem of controlling our bodily desires is really an important fact of life. And not only Faith, but even our daily experi-

ence, tell us that we need constant helps to keep ourselves pure and spotless in the sight of God.

But what has this little relic cord to do with our particular problems? Certainly none of us expect to be tempted as Saint Thomas was, when his brothers tried to destroy his religious vocation by turning his attention to fleshly, sinful things, in the tower of Mount San Giovanni. Perhaps our temptations may not come upon us quite so openly. Yet, they can be just as deadly. Our own temptations must be repelled with violence such as Thomas used, lest they overcome us through our indifference to their dangers. Holy Mother Church, realizing this state of affairs, has taken advantage of Saint Thomas' experience to offer us a powerful weapon for strengthening our spiritual armory in our daily fight for purity of life. This splendid instrument of hope and victory is the *Confraternity of the Angelic Warfare*.

The Confraternity itself was not begun immediately after the death of Thomas. In fact, it did not come into existence until some three hundred years later. The preparatory foundation of *The Angelic Warfare*, however, may be attributed to a widespread veneration which goes back almost to the very death of Thomas. Shortly after his death, it had become the popular practice for devout persons to wear cords which had been touched to the tomb or other relics of Saint Thomas. Such cords, when properly used with prayer and devotion, were especially beneficial for preserving the purity of those who wore them. It is encouraging to notice the great number of students and teachers who eagerly embraced this holy means of spiritual combat. More than four thousand in a single day, at Louvain University, not only students, but celebrated members of the faculty, united themselves under the patronage of Saint Thomas on his Feast Day, March 7, 1649. Incidentally, it was only some sixty years before this time that the individual devotees of Saint Thomas were first organized into confraternities.

Under the official guidance of the Church, *The Angelic Warfare* grew and prospered, with great benefit to souls, especially to the souls of youth. No less than eleven Popes have turned their attention to the spread of this confraternity, in many instances, strongly urging the faithful to embrace this remarkable remedy against temptations of bodily concupiscence. Through these Popes, the Church has richly endowed the noble cause, with privileges and indulgences. Pius XI, in his encyclical letter *Studiorum Ducem*, on the six hundredth anniversary of Saint Thomas' canonization, gives this exhortation to the young of our own time: "Let them learn from so great

a master, to fly with watchful care the fascinations of evil delight, lest the eyes of their mind be dimmed to the perfect vision of truth. For Saint Thomas confirms the perfect example of his own life by positive precept: 'If anyone refrains from bodily delights in order more freely to yield himself to the contemplation of truth, this belongs to rectitude of reason.' Wherefore we are warned in Holy Writ: 'Wisdom shall not enter into a sinful soul, nor dwell in a body subject to sin.' (Wisd. 1, 4.) If Saint Thomas had not been victorious when his chastity was in peril, the Church would probably have had no Angelic Doctor. We sometimes see young men allured and ensnared by evil pleasures, despairingly forsaking holy purity and giving themselves up to the worst excesses; therefore, Venerable Brethren, it is our ardent wish that you should propagate, especially among youths destined for the priesthood, the Society of the Angelic Warfare, founded under the patronage of Saint Thomas for the preservation of this holy virtue; and regarding this Society, we confirm all the indulgences granted by Benedict XIII and our Predecessors. In order to make it more easy for anyone to be enrolled in this holy Society, we grant the faculty to members of wearing, instead of a cord, a medal bearing on one side a representation of Saint Thomas being girded by angels and on the other Our Lady, Queen of the Holy Rosary."

"If Saint Thomas had not been victorious when his chastity was in peril, the Church would probably have had no Angelic Doctor." Truly, this is a strong statement. There is no doubt, however, as to the very real connection between purity of life and great learning. Did not Our Lord Himself proclaim "Blessed are the clean of heart, for they shall see God." And what greater or more important knowledge can be enjoyed by man, than that he should "see" his God! Herein lies the secret of Saint Thomas' almost angelic insight into the exalted truths of God's own wisdom. Angelic Doctor! "To the pure all things are pure." And this also explains a secret of Saint Thomas' remarkable ability, the angelic delicacy with which he treats of purity in relation to the facts of human nature. Yes, in very truth, he is the Angelic Doctor. It need but be suggested here that the world today could use more angelic teachers, or, at least, more of this Angelic Doctor's teachings.

Certainly purity is most desirable when one sees in it the very breath of that life which is lived in the presence of God. But purity is also a beautiful virtue to be treasured, even for its own sake. This fact is experienced with the joy of drinking in the fragrant beauty of youthful features radiant with the purity of a clean soul and body. And does not one thrill at the realization of the fact that "My strength

is as the strength of ten, because my heart is pure.

A quiet, personal meditation upon these few notions will be sufficient to urge a serious consideration of one's own position in relation to *The Angelic Warfare*. If one is already a member of it, he may be thankful for God's grace which prompted one to embrace so helpful an instrument of purity. Should it be that he is not yet a member, he may consider these simple obligations which can be exchanged for invaluable assistance in one's daily struggle for eternal life: One's name is placed on the books of the Confraternity. Besides wearing a properly blessed cord or medal, one practices some particular devotion to Saint Thomas and Our Blessed Lady. One recites, daily, fifteen Hail Marys, in honor of the mysteries of the Rosary. This last obligation does not bind under sin or loss of indulgences, except the one which is attached to the recitation of those prayers.

Although Saint Thomas is more widely known as the patron of Catholic youth, and especially of our boys, *The Angelic Warfare* has been instituted for girls and older persons also. After all, purity is a virtue which everyone must have, and certainly everyone needs God's help in preserving it. Nor should anyone who has had the misfortune of falling from the path of purity at any time think himself excluded from this holy Confraternity. The very purpose of *The Angelic Warfare* is to supply one with stronger arms and with more powerful allies, so that one will not have to fight single-handed against so powerful an adversary. Organized warfare is more advantageous for the soldier than were he forced to fight this duel, alone.

The Confraternity, as it is generally conducted in schools and parishes, includes within its scope various types of social activity. Besides a regular schedule of spiritual exercises, including a Communion Sunday, the group engages in monthly meetings and study clubs. Everything possible, both human and divine, is offered to the members of the Confraternity to aid them in their united aim of fostering the angelic purity of Saint Thomas in their own lives and in the lives of others.

Note: For more complete details concerning *The Angelic Warfare*, or Sodality of Saint Thomas, as it is sometimes called, one is invited to seek information and faculties from: The Angelic Warfare, 141 E. 65th St., New York City.

IT'S MUCH CLEARER IN THE GREEK

ALAN SMITH, O.P.



THOMISTS are more or less accustomed to hear the praises of Aristotle the philosopher, but even among some Thomists Aristotle the biologist could stand a publicity agent. Aristotle the philosopher did not dabble in biology as today's debutante will with stage and screen. There was no dilettantism in his blood. Charles Singer of the University College, London, has written of him: "The surviving works of Aristotle place him as among the very greatest biologists of all time. He set himself to cover all human knowledge and succeeded in this vast task in a way in which no one has succeeded before or since. He was a deeply original thinker, and he had an unrivalled capacity for arranging his own and other people's material. To these qualities he added first-class powers of observation and great shrewdness of judgment. No succeeding thinker has exercised so great an influence."¹ All of which is high praise for a man whom so many regard, if they deign to so much as consider him, with something of the disdain the average garage mechanic feels for the college professor stranded in a broken-down automobile.

Aristotle's thought soared to the heights, but his feet sloshed quite loudly in the mud of the reality above which many never rise. Aristotle wrote much about this latter reality, and quite a number of his works have survived and are in rather good condition. Of his biological works, four are major treatises known by their latin names as *De anima*, *Historia animalium*, *De partibus animalium*, and *De generatione animalium*. In all of Aristotle's biological works there run two strains: the first, of observation; the second, of deduction. His theories were based on facts, and his facts were gathered with a purpose. He didn't theorize from a high chair nor did he play with mud pies aimlessly.

Although Aristotle had no high-powered instruments, he made ingenious observations, one of which, ridiculed for centuries, was not recognized as valid until the middle of the last century. Aristotle, in observing the habits of the sheat-fish or cat-fish, noted that the male cat-fish watched over the young for forty or fifty days, while the female, having laid the eggs in shallow water, went away. For centu-

¹ Singer, Chas., *Story of Living Things* (New York, 1931) p. 14.

ries this account was so little regarded as to be considered spurious by many who observed that the male sheat-fish in Europe did not act in a manner harmonious with the statements of Aristotle. Disconcertingly enough for the Aristotelians, the European *Silurus glanis* (Latin trade name for cat-fish in that section) deposits its eggs in a hole, and, after fertilization, leaves them there without further care. Centuries passed with this apparent blot on Aristotle the naturalist continuing to irritate his more sensitive followers. Then in the 1850's, Louis Agassiz of Harvard noticed that the American variety of cat-fish conducted itself precisely as if Aristotle himself were watching it. Agassiz then did a profoundly simple thing. He sent to Greece for a cat-fish. This variety turned out to be different from both European and American sheat-fish and behaved in very proper Aristotelian fashion. Agassiz later made a nice gesture to the maligned old Greek and named the newly re-discovered cat-fish *Parasilurus Aristotelis*. Oddly enough, this discovery of Agassiz was over-looked until about thirty years ago. Singer in his *Story of Living Things* says much to the point: "That we are, even now, without information more modern than Aristotle as to the breeding habits of this creature gives some indication of the value of his work."²

There was another occasion when Aristotle looked and others laughed. In his description of the generation of a certain type of *Selachia*, Aristotle seemed to list some rather extraordinary details. As in the previous case, naturalists ignored Aristotle's contribution to the story of the *Selachia*, and perhaps they doubted the very authenticity of the work itself. Johannes Muller in the last century silenced their expressions of disbelief when he proved the old Greek had the right words for it.

Anyone even glancing through the *Historia animalium* is amazed to see that the Stagirite covered everything from measles in pigs to Pontic mice. The extent and depth of his research would thrill a "country doctor" beset by the specialism of today. The Aristotle who has remained a marvel in the philosophic world for the accuracy and intensity of his speculative thought seems to have rested from his arduous mental labours by vigorously careful experiment and tirelessly patient observation of the things of nature. He must have spent hours in uncomfortable positions to gain some of his information. Who knows, too, the chances he took obtaining his data on such wild animals as the wolf and bear?

To the Americans who so admire the "self-made" and the "first"

² Singer, Chas., *op. cit.*, p. 20.

in every line, Aristotle should have an especial appeal. He seems to have been a "go-getting" contemplative. There were no great universities to lend him magnificent apparatus for his experiments. There was no understanding "Mr. Chips" to pat him on the back with a "Go to it, my boy. You're on the right track." There was little use seeking knowledge from those who may have accompanied him. His associates were learners, not learned. Aristotle drove the covered wagon of research into the frontiers of biology. Hindered on almost every side, he still pointed the way to scientific green pastures. He was handicapped by the lack of even a scientific nomenclature, which did not begin until the time of Theophrastus, one of his disciples. But although he is not responsible for technical names, for which the embryo scientists will bear him no rancor, yet he seems to have been the first to cater to the "tabloid" mind. He apparently was the prime user of diagrams and illustrations, for which any scientist, novice or tottering, will give him thanks. Although his diagrams have not come down to us, he often described so fully and clearly as to enable his readers to reconstruct the lost chart.

Aristotle's *Historia animalium* still is interesting to read even for a layman with only popular knowledge of the subject. Some parts are quite quaint as in the section where he mentions endive-juice as the choice fruit of dragons.³ In another page the writer seems to be inscribing a commentary on a more recent event when he writes concerning multiple births: "The largest number ever brought forth is five, and such an occurrence has been witnessed on several occasions. There was once upon a time a certain woman who had twenty children at four births; each time she had five and most of them grew up."⁴

Singer in treating of Aristotle's inquiry concerning the nature of life writes: "It cannot be said that he ever definitely attained to the "evolutionary" point of view. But it is evident that he was moving in that direction, and perhaps if he had lived another ten years he might have reached it. But, whether we will call him an Evolutionist or whether we deny him that title, it is yet quite easy to read an evolutionary meaning into some of his biological writing. To do so is to develop but not to force his meaning."⁵ While André Brémond, S.J., admits: "There is then a sort of ideal continuity in the world of life, even between plants and animals . . . I said "ideal" continuity,

³ *The Works of Aristotle* (Oxford, 1910), Vol. IV: *Historia animalium*, p. 612 a.

⁴ *Historia animalium*, page 584 b.z

⁵ Singer, Chas., *op. cit.*, p. 39.

and not real continuity," and he goes on, "There are indeed passages in Aristotle which suggest the ideal of real evolution and transition from one degree of life to a superior degree," yet Father Brémond doesn't think "that Aristotle ever thought of it."⁶

It is on such questions as these that the extent of Aristotle's endeavours is brought more clearly to the foreground. While Rousselot might write: "Aristotle the philosopher did not cease to be Aristotle the naturalist," Brémond could also say: "He is a philosopher first and foremost, who happens to be of a biological turn of mind." Aristotle did not forget the one field while he worked at the other, so to properly understand his *Historia animalium*, one should be both philosopher and naturalist. To understand thoroughly the parts of his work at which to applaud and the parts at which to have a quiet chuckle, one should be a combination of Garrigou-LaGrange and Mendel, for only such a man can look at nature and philosophy with truly Aristotelian eyes.

⁶ Brémond, André, *Philosophy in the Making* (New York, 1939) p. 173.

⁷ Rousselot, P., S.J., *Intellectualism of St. Thomas* (New York, 1935), p. 100.

THE WOUNDS OF CHRIST IN HIS GLORIFIED BODY*

HYACINTH CONWAY, O.P.



UNBELIEVERS have brought various reasons to ridicule the resurrection of the body. Will all the hair that the barber has cut off be restored? Will the nails which have been pared off the body with a regard to its appearance be replaced? With horror and derision they cite monstrous births and ask if every deformity will be preserved in the resurrection.¹

As though to overcome these objections, heretics have modified the notion of the resurrection, beginning with Eutyches: "Our body in the glory of the resurrection will be impalpable and more subtle than the winds and the air. After the Lord had strengthened the hearts of the disciples by allowing them to touch Him, He returned all that had been palpable in himself to a certain subtilty."

Far from admitting such theories, we believe that Our Lord, the first of those to rise again, rose in His true human body, bearing the wounds of his Passion. Objections are brought against Our Lord's retention of His wounds. If the body shall rise, it should rise incorruptible; but wounds and scars pertain to corruption. It should rise whole; but the openings of the wounds would destroy that wholeness. It should suffice for signs only of the wounds to remain. When, by these signs, the risen Savior has shown to His disciples that it is He indeed, it would be fitting for the signs to disappear. That there should even be such signs at all, to be assumed as proofs and then deposited, ill accords with the immutability of glory, which requires that Christ assume only that which shall perpetually remain in Him.

Yet, contrary to all such objections, we know with certainty, thanks to the doubt of St. Thomas the Apostle, that Our Lord did rise again in His human body with all the wounds of his Passion. Our Lord said to St. Thomas: "Put in thy finger hither and see My hands, and bring hither thy hand and put it into My side; and be not faithless but believing." Thomas put his hands not into signs, but into open wounds. Cajetan, commenting upon St. Thomas Aquinas, who in turn quotes St. Augustine, brings out that these are real bodily

* cf. *Summa Theol.*, III, q. 54, a. 4.

¹ St. Augustine, *De Civitate Dei*, Bk. 22, Ch. 19.

² John 20: 27.

defects. "The openings of the wounds are compensated by a greater beauty, which shows that on the part of the body they need compensation." Sylvius also remarks that the wounds are not to be understood as mere signs and vestiges, but as open wounds, although they do not give pain as wounds ordinarily do.³

The impassibility of these wounds results from the incorruptibility of the risen body. Since there is no doubting either the reality of the wounds of Christ or the incorruptibility of His body, we must conclude that the Lord's body remains unchanged in heaven as it was on earth after His resurrection. "I believe the body of the Lord to be in heaven as it was when it ascended into heaven."⁴ We know that the glorified body of Our Lord is in heaven bearing in it the true wounds of his Passion. But wounds are a sign of infamy, weakness and defeat. Why then does Our Lord choose to associate such traces of sorrow with His glory? Why does He not rid Himself of them once they have been used to prove His resurrection? The answer is summed up in Cajetan's commentary, already mentioned, which notes that St. Thomas, following St. Augustine, assigns the reason for the wounds of Christ appearing in heaven, not on the part of the body, but on the part of the soul. "They will not be a deformity, but a mark of honor, and there shall shine in the body not the beauty of the body, but the beauty of virtue."⁵

Christ's infinite love for us culminated in His death on the Cross, and it is this supreme act of virtue which His wounds perpetually recall. "The scars which will appear in His body, will not pertain to any infirmity, but they will be the signs of very great power, by which Christ, through the infirmity of His passion, triumphed over His enemies. He will show His most cruel death, not by bringing it sensibly before the eyes, but by those things which appear; that is, by the signs of his former Passion, he will bring men to the recognition of His former death."⁶ With these wounds Christ pleads for us before the Father. "He preferred to bring into heaven the wounds borne for us. He did not wish to abolish them, that He might show to God the Father the price of our liberty."⁷ "The wounds retained forever in the body of Christ demand the price of human salvation."⁸

³ Sylvius F. *Comm. in III am P. Summae Theol.*, (Venice, 1726), q. 54, a. 4.

⁴ S. Aug. ad Consentium: *De Resurrectione Carnis*.

⁵ St. Augustine, *De Civitate Dei*, loc. cit.

⁶ St. Thomas Aquinas, 4 Sent., d. 48, q. 1, a. 2 ad 2.

⁷ S. Ambrosius in Luc. cap. ult.

⁸ *Serm. de bapt. Christi apud Cyprianum*.

The blessed in heaven, seeing these wounds, will know Our Lord's great love for them. The wicked, seeing them, will be confounded for the greatness of the hard-heartedness that could despise such love. "Behold the Man Whom you have crucified, you see the wounds which you have made, the side which you have pierced, since it was opened through you and for you. Yet you did not wish to enter in."⁹ Some day we too shall see these wounds suffered for us. Let us think of them now when we do not love Christ enough.

*For thine own sake think all this was wrought,
Nor be that lost which He so dearly bought.*
(St. Thomas More)

⁹ S. Aug. de Symbolo, lib. 2, cap. 8.

THE BIBLE AND THE ROSARY

M.-J. LAGRANGE, O.P.

III—*The Gospel according to Saint Luke.*



WHILE Peter was preaching the gospel at Rome above all to the Jews who were in great numbers there, Paul, at the time when he was about to annihilate the beginnings of Christianity in Damascus, was enlightened by Jesus Christ in person, converted and destined to convert his coreligionists, and more especially the pagans. Antioch was then queen of Syria, the intermediary for commerce between the Orient, independent of Rome, and the Graeco-Latin empire. It was also the principal center of Greek culture after Athens and Alexandria. It was there that the disciples of Jesus were named Christians. These new converts were little preoccupied with the Jewish origins of the Gospel: rather, these would have been an obstacle for them. What religious souls, dissatisfied with impure religions even under their highest form, were waiting for, was a Savior who would grant them the pardon of their sins, who would aid them to lead a better life. The Jews had offered to initiate them into their Law, but on the condition that they would be incorporated into Judaism. The pagans could not understand that the God Who created the world should not have provided for all men a universal religion embracing all religions, leaving them free to keep their place in the order of humanity.

This is precisely what Paul preached, namely, that there were no longer Jews, nor Greeks, but only the faithful of Christ, associated by faith in His death and His resurrection. It should be added that the intellectual elite of these converts had been formed in the cultivation of belles-lettres. The higher the theme of the discourse, the more ordered should the composition be, each kind according to its rules. The *genre* of biographies of great men had already been inaugurated. Athens, and even more so Rome, had the cult of those great minds or those great captains who had inaugurated new systems of philosophy or religion, who had defended and enlarged the fatherland. Even though Jesus had not reigned by arms, his influence had inaugurated new relations between God and man, between all the members of humanity. Therefore he had the right to a biography more conformable

* Note: First instalment appeared in the Winter issue.

to the historical *genre* than were the polemic of Matthew or the scattered details collected by Mark from the preaching of Peter. Paul had among his companions a doctor who had probably attached himself to him to look after him and had been associated with his apostolic work. A member of the gentility, with a culture already finished, he undertook to address to a distinguished man, as was the custom, a sketch of the life of Jesus Christ which should set down in writing that which the first apostles knew as having been witnesses thereto. Under their patronage, future Christians would be able to guarantee the truth of the facts and the approximate order in which they had taken place.

One can see what a program the doctor Luke had taken upon himself. He was not to expose the particular doctrine of Paul, following the preaching of Jesus. Nor was it his task to investigate the influences under which the thought and the religious life of Christ had taken shape, since, being the incarnate Son of God, He held from above the gifts proper to His ministry. But the novelty of His teaching was to appear more clearly by comparing it to that of His adversaries. His life was to bring into view in some measure the Pharisees and the Saducees, Herod, the principal figure of a little state, and his successors. Nevertheless, since the Gospel is meant for the whole inhabited earth, Luke enlarges the **Palestinian framework and connects** the beginning of the Gospel with the destinies of the empire. With an unheard-of boldness he places above Augustus, the so-often hailed benefactor of humanity, the child born in a stable as the true Savior. His genealogy does not only go back to Abraham, it begins at Adam, the first father, come from the hands of God.

From reading St. Matthew one concludes that Christ had come to fulfil the promise made by God to Israel. The Gentiles could not claim this title which was in some sort legal. Why then had the Messiah of the Jews, the Christ, come to look for them? By reason of His mercy for sinners. Hence, in the third Gospel, there are many episodes in which the ancient Fathers in their homilies saw the appeal of the divine goodness, become in the God-man a veritable compassion; a suffering of the heart for physical, and above all, for moral evil. Recall Jesus consoling the widow of Naim: "Weep not!" See the sinful woman in tears at His feet and Jesus rewarding this great love with pardon. Read and reread the harrowing adventure of the prodigal son wherein the joy of the Father who had found his child again breaks forth in face of the coldness of the eldest son who had never had to be forgiven anything, not realizing that his protest against mercy is a grave offense.

The Gentiles, even that austere Roman St. Gregory, could not read these stories without tears, because in the guilty one whom Jesus pursued with His love they seemed to see their own world, the Gentile world which had lived without a religious Law, and which had only to believe in an eternal love in order to obtain its salvation.

Naturally Luke in his search for guaranteed testimony could not neglect that of Peter already set down by St. Mark, so he used the second gospel. But his fidelity toward this source of the first order guarantees us that he has been no less prudent, and as the saying to-day is, less critical, in his enquiries from others, from those who had seen everything from the beginning and who were the ministers of the word.

From the beginning! What witness knew the beginning of the Gospel of which Jesus Christ was the subject? A single person, Mary his mother, whose consent God desired before accomplishing the work of good news. And when Luke twice emphasizes¹ that Mary kept all this in her heart—both words and facts—according to the comprehensive sense of Hebrew, is this not a delicate way of telling us that he is reproducing the confidences of Mary, perhaps already written by a very old friend among the chosen souls of Nazareth or of the family of Zachary?

It is therefore to St. Luke and through him to Mary that Dominican souls owe the five joyful Mysteries that they contemplate. Having once entered into contact with this writer so enlightened on these Mysteries they will recognize in the third Gospel the same moving and delicate touches which stir the heart and fill it with an immense hope in its Savior.

This is indeed fruit enough from reading these pages which have their source in a virgin soul. Should one add, not to satisfy mere literary taste as expressed by Renan who judged this little book exquisite, but to better understand its place in the sacred chariot of the Four, that Luke has resolved in the most felicitous way the problem of making the Greeks understand and appreciate a Jewish story without altering in any way its inviolable truth? Following a canon of elegance accepted among the partisans of the Attics, he does not go into details which appear superfluous, little worthy of great history. Hence he has followed and abbreviated Mark while lending a certain elegance to the forms of that unlettered peasant. Whenever a detail was too peculiar to Palestine he has somewhat transformed the image. We do not see in Luke a devastating torrent caused by a simple rainfall;²

¹ Luke 2:19; 2:51.

² Matthew 7:25; Luke 6:49.

rather it is a river which overflows. The rustic roofs of Galilee made of packed earth³ are furnished with tiles by Luke. Many other traits are characteristic to Luke such as the exclusion of certain words less elegant than others. Luke does not pride himself, as will later Victor Hugo, with having put on the same footing terms noble and plebeian.

Give yourself the pleasure, if you like, of pursuing these *minutiae*: you will get out of it at least this result that you will be convinced of the solidity of the fundamental matter, certified by the fact that the changes do not bear on the sense where Mark, for example, has brought it out under a more popular, and probably more primitive form, even when reporting the words of Jesus. The Master adapted with delicate condescension His teaching to the capacity of His listeners. His Evangelist has had the same indulgence for more delicate tastes.

The first three Gospels clearly announced, on the part of Jesus, and before His generation had passed away, the ruin of Jerusalem and the Temple. It is not, as the Jews of today like to say, that their ancestors were driven out of their country. Only access to Jerusalem was forbidden them: the cult of the God of Isreal on Mount Sion no longer existed while waiting to be replaced by that of Jupiter Capitoline. Sensible criticism affirms that the first three Gospels are previous to this capital event because nowhere do they give glory to Christ for the fulfilment of His prophecy: rather it is shrouded in the perspective of the end of the world. This floating perspective is one of the most difficult enigmas which you will encounter while reading the Gospel: it is, nevertheless, the most solid proof that the Gospels of Matthew, of Mark and of Luke are previous to the facts and emanate consequently from the generation to which Jesus belonged.

IV.—*The Gospel According to Saint John*

The destruction of the Temple was the end of living religion as regulated by the Law. The Law thus lost its fundamental object. The Jews who had been converted to Christianity, basing their hopes on redemption by an incarnate God knew that their religion was worth more than the olden rites. The Pharisees who had remained faithful to the Law could no longer see in it a living rule for the worship which could no longer be carried on in the ruined Temple. They transformed it into an object of study which they hemmed about, according to their own expression, with a hedge. They isolated

³ Mark 2:4; Luke 5:19.

themselves, barricaded themselves in. The controversy between Christians and Jews still goes on, but without making inroads into either party.

But the sower of cockle carries on his work in the field of the Church freed from Judaism. A heresy arose, that of Cerinthus, which exaggerated the break between the Old and the New Testament; it overshot the mark. Here is the fact, which it is difficult for us to understand. Such had been the brilliance of the miracles of Jesus, the foundation of Christianity itself seemed such a prodigious feat, that no Christian had dreamed of denying divine intervention, a manifestation of God, come down in person, as the prophets had foretold. Jesus of Nazareth had been the instrument of this revelation, but can humanity enter into a so close relation with divinity so that the same person may be at once a man and a God? Cerinthus denied it. Two beings had shared the role of the Savior, Jesus, born a Jew, had suffered, while Christ, supreme God, had used him to give men a sign of His active presence, after which He had again ascended into heaven. Jesus had only the appearance of God, the Word of God had not humiliated Himself in the flesh.

There still lived in Asia, in Ephesus, an immediate disciple of Jesus, the youngest, but yet the most loved, whose exquisite nature was more in harmony with that of Jesus, who was more fitted to understand with the heart a teaching which surpassed all knowledge. He was John, the son of Zebedee. The disciples were perturbed by the new errors and asked him to confide to them his memories of Jesus, and John wrote the Gospel of the Word. Yes, the Word is in God, the Word is God, the Word was made flesh. God has appeared, He has done his works among men, and under this head He is called Christ, a name which the prophets had bestowed upon him; He it is whom all Judaism awaited. Jesus of Nazareth is this Christ; and since He was a true man, the Christ is therefore the Word of God incarnate in Jesus. This is the first word of the Gospel of John, and it is also one of the last. This book has been written, he says: "that you may believe that Jesus is the Christ the Son of God; and that believing you may have life in his name."

If then the Dominican soul, reading this book pen in hand, considers it first of all solely as a supplement to the three others, if he notes the new things he find there, such as the wedding feast at Cana, the curing of the man born blind, the resurrection of Lazarus and many other passages, he will be justified in concluding that the Gospel

* John 20: 31.

has grown in extension. But we already knew that Jesus had opened the eyes of blind men and raised the dead. Our student of the Gospel will detect that St. John attaches so little importance to one miracle more or less that he has narrated only seven, whereas in the other Gospels they are innumerable. Let him rather concentrate on understanding the saying of Clement of Alexandria, namely, that John has written a *spiritual Gospel*! In it everything is developed in depth, and this depth is that of God, Who lives in us by His grace. This mystery appears so surprising to Judaism that the learned Nicodemus shows himself no better prepared for it than the fisherman of Galilee: he does not grasp the revelation of a new birth, by water and the Spirit. The multiplication of the loaves had been related, and if perhaps we owe to John some few details more, what is this historical bread in comparison with the foreshadowing of the Eucharist, with the loyalty offered to the Word incarnate, or to the word of God which is the real food of the soul, with the anticipated vision of His body, given in spiritual food, and of His blood given in drink to the Christian? By resurrecting the young man of Naim, Jesus consoled a mother; before raising Lazarus He brought Martha to an act of faith in Himself, the Living One who resurrects the dead for eternal life. And what of the Samaritan woman who gives water to drink at the well of Jacob, and who receives in exchange the promise of that water which slakes thirst forever! And those friends of Jesus who are like branches of a vine which live by his Divine nourishment!

The good news of John is that salvation has already begun by the presence of the Father, the Son and the Holy Spirit in souls.

So much light for the intelligence, an attraction so powerful upon the heart, a charm which penetrates to the depth of the soul . . . all that is so beautiful, fulfills so perfectly the desire that God inspires in us of Himself, that reading St. John would be perfect happiness if such could exist here below. Perpetually restless, and as though it did not already have enemies enough, the human mind excels at torturing itself and at forging new difficulties to hinder itself. People have dared to reproach Saint John with being too lofty, too sublime in comparison with the first three Evangelists who manifestly set down the words of Jesus just as they were. Does not Saint John offer the Christians of his time, toward the end of the first century, the fruit of his meditations? Has he not projected into the past the clarity resulting from Christian experience? This is the question some reader will ask himself, driven to exaggerated negations by an unbridled spirit of criticism resolved to take no account of tradition. Instead of restricting itself to the young Galilean, a fisherman like

the rest, in the disciple whom Jesus loved, and to whom He opened his heart most intimately, this criticism seeks in the circles of Judaeo-Greek philosophies the author of theological speculations which are more in their place in a school than in a fishing boat, without stopping to think that fishermen are great dreamers.

The Church has held to the tradition which is quite solid since the beginning, and now it has been confirmed, at least as far as the date of the Gospel is concerned, by a fortunate discovery, since a papyrus, attributed to the beginning of the second century by the most independent authorities, proves the previous existence of the original during the epoch assigned by tradition.

Criticism had to go as far as the middle of the second century in order to have the time necessary for the evolution which it postulated.

As for the Palestinian origin of the accounts, this already seemed incontestable to Renan when he read the episode of the Samaritan woman by Jacob's well at the foot of Mount Garizim.

This Gospel which is so spiritual is also the one which is best acquainted with the theater where the action of Jesus took place. A more attentive criticism has recognized this without dispute. It has also established the sense of the fact which had been abused in order to deny the Joannine authenticity: namely, the shifting of the place of Jesus' preaching which is now Jerusalem as well as Galilee. The Apostles Peter, James, Andrew and the other Galileans had indeed seen persons evil-intentioned toward their Master appear on the shores of the lake, who strove to render His manner of acting suspect. But these spies no doubt had neither the mission nor the competence to engage Jesus in doctrinal discussions. This rôle was reserved to the wise men of the great schools of Jerusalem. It is precisely the author of the fourth Gospel, himself a disciple also, and the beloved disciple, who had been in relation with the priestly caste of the holy city. He was therefore better instructed than the others in the disputed questions, and he it is who reproduces these altercations of a superior intellectual order.

Still, we must be careful not to exaggerate. The words of the Savior in the Fourth Gospel touch the most profound mysteries. But they are detached sentences rather than formal compositions such as a Greek theoretician would have conceived; they are memories rather than an original creation. That those cut-up and breathless discussions were preserved in the Apostle's memory exactly as they had been pronounced, the Church does not oblige us to believe. The very fact that they were not complete gave them a particular physiognomy,

and John, who had often spoken to his disciples upon them, expressed them naturally, in a style which was his own. The thought was that of Jesus, rendered by the mouth of John. It is quite evident that the author is drawn to the contemplation of ideas. This penchant had doubtless always been dominant with him. It is this that rendered him particularly attentive to the profound meaning of the words and acts of Jesus. Peter acted, John thought. Thus, as it were, two aspects of the physiognomy of their common Master take shape. The first three Gospels reflect the preaching of Peter which was to be the first, the more opportune for the greater number, the more efficacious for convincing the Jews of having rejected their Messiah, the Savior of the world. John, who was moreover the particular friend of Peter, as may be seen by the Acts, takes up again the same theme while penetrating into the depths in order to confound the false sublimity of Cerinthus, and to reveal more clearly in Jesus the action of the Word of God, the person of the incarnate Word. Such a doctrine is the noblest of all, the most useful to souls; it sheds light on the presence in us of the three Divine Persons, it makes sensible fraternity with Jesus in the union of a divine paternity to which He gives us access. Is it not worth the efforts of those intelligence which have been rendered divine by it? Once we have disengaged the features of our Savior's life according to each Evangelist, shall we try to group them in a single image? We have already mentioned how dangerous this attempt is, because this or that fact or word has perhaps a different shade of meaning according to the purpose of the author, according to the context in which he has placed it. One should therefore maintain a prudent reserve; the essential point is that all the traits should agree in the friendship of the Man-God.

There is one point, however, which care for the historical method does not allow to be passed over, i.e. the sequence of events, chronology, that so important part of history.

Which Evangelist has adhered most closely to this order?

Formerly St. Matthew's Gospel, being the first and hence the best known, was commonly taken as the guide. Today one sees that its charm, and one can even say its partial superiority, lies in the linking-up of the words of Jesus, that special aspect prompted by the semitic spirit for teaching, or, as one says, for catechesis. Solitude for helping the memory often resulted in artificial combinations of ideas, which sacrificed somewhat the simple sequence of reality. At least it may be said that if Luke broke these admirable strings of pearls, it was not for the pleasure of scattering them, but in order to indicate the place and the time where they had appeared in their na-

tive brightness. Mark has not the characteristics of a logical composition and therefore does not inspire the same apprehension as Matthew. But the most ancient tradition, that of Papius, informs us that Mark gathered the catechesis of Peter as it was set forth following the circumstances of preaching rather than the exigencies of chronological order. His development of the life of Jesus is nevertheless so plausible that the author, doubtless consulting Peter in particular, has set forth the general outline of the life of Jesus according to the order of facts. Luke, who wishes to be historical, has undoubtedly checked on Mark and found him correct; in those accounts which are proper to himself he has striven to distribute the circumstances as they took place.

It still remains that on the capital point of the duration of the ministry of Jesus, the first three Gospels, while hinting that it was long, do not necessarily require more than a year to be assigned to it. It is St. John who constrains us. Yet there is still hesitation in his case. Although the duration of two years and a half seems almost certain to an ever-growing number of exegetes, many still hold for three years and a half.

It is of no little importance for the knowledge of the Gospel to distribute within the Joannine framework what are called periods, that is to say, sections which are more or less long and consecrated to a single fact, which may be a discourse. Do try! If you do not attain certitude as to the chronological order—in this you will be the first not to—you will have at least acquired a clearer view of the different perspectives and their convergence on that decisive moment when Jesus, already condemned in the mind of the religious chiefs, abandoned by his people, devotes himself principally to the formation of his disciples, and founds the Church.

✠ REV. JAMES BARTHOLOMEW McGWIN, O.P. ✠

Father McGwin was born on Nov. 28, 1901, in Providence, R. I., the son of James Edward McGwin and Annie Kelley McGwin. He was educated in Providence, graduating from La Salle Academy and attending Providence College for two years, after which he entered the novitiate at St. Rose Priory. He received the habit on Aug. 23, 1921, from the Very Rev. J. B. Connolly, O.P., Prior. His philosophical and theological studies were completed at St. Rose Priory and the House of Studies, Washington, D. C., and on June 21, 1928, he was ordained to the priesthood by the Most Rev. Michael J. Curley, D.D., Archbishop of Baltimore.

In 1929, Father McGwin was awarded a Master of Arts degree in Social Ethics by Catholic University and was assigned to Providence College. There he taught Sociology and Economics for eleven years. A charming character and an industrious professor, he was beloved by students and faculty. Father McGwin added to his duties considerable preaching and lecturing, for which his eloquence and presentation created a demand. Though not in the best health, he continued at his work until three days before his death. Taken to St. Joseph's Hospital on the morning of Dec. 10, 1940, Father McGwin died in the afternoon of pneumonia and heart trouble, at the age of thirty-nine.

His Dominican brethren kept watch beside the body of Father McGwin as it lay in state in the student chapel of Aquinas Hall during the night of Dec. 12. On Dec. 13, the Solemn Requiem Mass was celebrated in St. Pius Church, Providence, by the Most Rev. Francis P. Keough, D.D., Bishop of Providence, with two class-mates of Father McGwin, the Rev. D. B. McCarthy, O.P., Deacon, and the Rev. V. C. Dore, O.P., Subdeacon. The eulogy was preached by the Rev. J. J. Dillon, O.P., President of Providence College. Present were the Very Rev. T. S. McDermott, O.P., Provincial of the Province of St. Joseph, and the Very Rev. Pius M. Gaudrault, O.P., Provincial of the Province of St. Dominic (Canada), and many members of the diocesan clergy and the Dominican Order. Hon. J. Howard McGrath, then Governor-elect of Rhode Island, headed a large group of Alumni. The students of Providence College and members of the Knights of Columbus were also present.

To the mother of Father McGwin, to his aunt, Miss Julia Kelley, and to his brothers Mark and Raymond McGwin of Providence, the Province of St. Joseph extends sincere sympathy. *May he rest in peace.* V.L.

✠ REV. JOHN ALOYSIUS SHEIL, O.P. ✠

Father Sheil was born on Nov. 13, 1873, in County Cavan, Ireland, the son of Owen Sheil and Mary Mahon Sheil. His schooling was obtained in Waterbury, Conn., whither his family had moved. In 1895 he entered the novitiate at St. Rose's and was professed on Oct. 10, 1896, by the Very Rev. Wm. Quinn, O.P., Prior. After philosophy at St. Rose's and theology at St. Joseph's, Father Sheil was ordained to the priesthood at St. Joseph's on Oct. 10, 1901, by the Most. Rev. Henry Moeller, D.D., then Bishop of Columbus.

In 1903, he was assigned to St. Thomas', Zanesville, becoming Pastor in 1911 and remaining there until 1917, when he became sub-Prior at St. Louis Bertrand's, Louisville. From 1918 until 1928, he was a member of the Eastern Mission Band. Then, after two years at St. Mary's, New Haven, he was made head of the Eastern Mission Band in 1930, and Procurator of the Province. Following an assignment at Holy Rosary Priory, Minneapolis, Father Sheil had been for the last five years Pastor of Holy Name Parish, Valhalla, N. Y. On Jan. 7, 1941, on his return from taking the parish census, Father Sheil died suddenly from a heart ailment from which he had long suffered.

On Jan. 10, after an all-night vigil loyally kept by the Holy Name Society beside Father Sheil's body, a Solemn Requiem Mass was celebrated by the Very Rev. Matthew L. Heagen, O.P., with the Rev. W. J. McLaughlin, O.P., Deacon, and the Rev. Thomas F. Conlon, O.P., Subdeacon. The eulogy was delivered by the Rev. E. J. O'Toole, O.P. Present at the Mass were the Most Rev. John J. Murray, D.D., Archbishop of St. Paul, the Very Rev. T. S. McDermott, O.P., Provincial, and members of the diocesan clergy and the Dominican Order. Father Sheil was laid to rest in the Dominican plot of All Souls' Cemetery, Pleasantville, N. Y.

He was indeed, in the words of one of his eulogists, "an accomplished and effective speaker, a noble priest and generous friend, known for his devotion to his fellow-priests." By constant reading he had become a learned man with a broad field of knowledge. Withal he remained humble and docile, and will be remembered by the many souls with whom he came in contact in his missionary labors.

To Father Sheil's brothers, Eugene and James Sheil of New Haven, Conn., and Pittsfield, Mass., respectively, and to his sisters the Misses Margaret, Mary and Catherine Sheil, Mrs. Peter B. Lynch and Mrs. E. Vincent Maloney and his sister-in-law, Mrs. Vincent Sheil, of Waterbury, Conn., the Province of St. Joseph extends sincere sympathy. *May he rest in peace.*

L.McQ.

✠ **REV. JAMES HYACINTH MARY FOSTER, O.P., S.T.Lr.** ✠

Father Foster was born on Oct. 9, 1884, at Chappaqua, N. Y., the son of John Foster and Ellen Walsh Foster. James, one of eight children, attended school at Chappaqua and Pleasantville. After spending three years at the college of the Dominican Fathers of the Province of Lyons, France, at Hawthorne, N. Y., he received the habit as a member of the Lyons Province on Sept. 2, 1904, at the Immaculate Conception Priory, Rijckholt, Holland, from the hands of the Very Rev. Hyacinth Cormier, O.P., S.T.M., Master General. At that time the Fathers of the Lyons Province had been exiled from France. There, after his profession, Father Foster studied philosophy and theology. On Aug. 26, 1909, he was ordained in St. Stephen's Church, New York City, by the Most Rev. Thomas F. Cusack, Auxiliary Bishop of New York.

After two years of study at the University of Fribourg, Switzerland, and at Rijckholt, Father Foster received the degree of Lector in Sacred Theology. From 1911 until 1913 he taught Apologetics and was sub-Novice Master of the professed students at Rijckholt. In 1913, he was transferred to Holy Rosary Convent Hawthorne, N. Y., and assigned to teach at the American Foreign Mission Seminary (Maryknoll), Ossining, N. Y. During 1915-17, Father Foster taught Sacred Scripture and Apologetics at the House of Studies, Washington, D. C., and then spent a year as assistant at Holy Name Parish, Philadelphia.

Following this he spent eight years at St. Rose Priory as Master of Students, Professor, sub-Prior and Lector Primarius. In 1925, he was assigned to the newly-opened House of Studies at River Forest, where he taught Scripture and Apologetics and was sub-Prior. From 1927 until 1929, Father Foster was Pastor of Holy Innocents', Pleasantville, N. Y., becoming in 1929 Prior of St. Catherine of Siena Priory, New York City. It was during his term of office that the beautiful new church of St. Catherine of Siena was begun and completed. He was assigned to St. Vincent Ferrer's New York, before he became Pastor of Holy Name Parish, Kansas City.

During the last four years, Father Foster was Pastor of St. Mary's, Johnson City, Tennessee, whose territory includes twelve counties of upper East Tennessee. He repaired and fitted out old St. Patrick's Church at Greeneville and purchased a house and lot at Elizabethton, remodelling the house as a chapel. Finally, at Kingsport he began St. Dominic's, the town's first Catholic church, now nearly ready for dedication. In addition to this pioneer work, Father

Foster was also chaplain at the Soldiers' Home. This long and useful priestly life was brought to a close on Jan. 23, 1941, due to a heart attack suffered during an operation for cancer of the stomach. Father Owens, a life-long friend, was at hand and administered Extreme Unction. Father Foster was in his fifty-seventh year.

A Solemn Requiem Mass was celebrated at St. Mary's on Jan. 25 by the Very Rev. J. W. Owens, O.P., with the Rev. Matthew Hanley, O.P., Deacon, and the Rev. M. L. Goldrick, O.P., Subdeacon. The eulogy was preached by the Rev. A. L. McEneaney, O.P. On Jan. 27, following a Solemn Requiem Mass at St. Rose Priory and a sermon by the Rev. F. J. Baeszler, O.P., Father Foster was buried in the community cemetery of St. Rose's.

Those who knew him will agree with these lines in the editorial of the *Johnson City Press* of Jan. 24, 1941: "He was a man of profound learning and deep experience, a pastor who by living example and devotion to the welfare of his people, deserved the trust and leadership he achieved." Wherever he labored, he did much good and was greatly beloved.

To the brothers of Father Foster, Robert, John, Walter, William and Charles Foster, and to his sister, Mrs. Cregier, of New York, the Province of St. Joseph extends sincere sympathy. *May he rest in peace.*

J.R.

✠ REV. FRANCIS HENRY DUGAN, O.P. ✠

Father Dugan was born in Zanesville, Ohio, on Nov. 25, 1875, the son of Daniel Dugan and Mary Osmun Dugan. He attended St. Thomas' grammar and high school and studied under the Dominican Fathers of St. Thomas Parish. On June 12, 1893, he made his profession in the Dominican Order at St. Rose Priory, Springfield, Kentucky, in the hands of the Very Rev. F. A. Spencer, O.P., Prior. Father Dugan began his philosophical and theological studies at St. Rose and continued them at St. Joseph's. Ill health, however, obliged him to spend some time at Holy Rosary Priory, Minneapolis, and at St. Dominic's, Denver. On July 6, 1898, he was ordained to the priesthood at St. Joseph's Priory, Somerset, Ohio, by the Most Rev. John A. Watterson, D.D., Bishop of Columbus.

Remaining in Denver until 1901 because of ill health, Father Dugan was assigned from 1901 until 1908 to Holy Rosary Priory, Minneapolis, where he was sub-Prior. Between 1908 and 1917 he was stationed at St. Antoninus Priory, Newark; St. Peter's, Mem-

phis; and St. Raymond's Providence, whence he went to Sacred Heart Priory, Jersey City, as a member of the Eastern Mission Band. From 1926 to 1930, he was sub-Prior at St. Antoninus Priory, Newark, and in 1932 was elected Prior. Following a short assignment at Holy Name Parish, Philadelphia, in 1936, Father Dugan became Pastor of Holy Rosary Parish, Houston, Texas, and held this post until a few months before his death when he was forced to resign because of ill health. It was during a trip East to rest and recuperate that he was suddenly stricken at Sacred Heart Priory, Jersey City, and was rushed to St. Francis Hospital where he died on Feb. 20, at the age of sixty-five.

On Feb. 22 a Solemn Requiem Mass was celebrated in Sacred Heart Church by the Very Rev. Peter O'Brien, O.P., Provincial of the Province of St. Albert the Great, of which Father Dugan was a member, with the Rev. John A. Jordan, O.P., Deacon, and the Rev. John J. Durkin, O.P., Subdeacon. The eulogy was delivered by the Rev. Daniel A. Wynn, O.P., a friend of Father Dugan for more than fifty years. Father Dugan was buried in the Dominican plot of All Souls' Cemetery, Pleasantville, N. Y.

Father Dugan's fine mind and industry made up for the hampering of his studies by poor health. He was very zealous and ever gentle. His splendid voice and preaching ability gave great attraction to his sermons.

To Father Dugan's brothers, William H. Dugan of Chicago, and Hugh J. Dugan of North Bergen, N. J., the Provinces of St. Albert the Great and St. Joseph extend sincere sympathy. *May he rest in peace.* E.D.G.

✠ BROTHER PIUS WELSH, O.P. ✠

Brother Pius was born on June 29, 1883, at Patchogue, L. I., the son of Francis Welsh and Mary Anne Byrnes Welsh, and was baptized Charles Francis. He attended grammar and high school at Patchogue and from the age of sixteen until he was forty, he worked as a bookkeeper in New York. On February 2, 1923, the Feast of the Purification, having given up a favorable position in the world to consecrate himself entirely to God, Brother Pius made his profession in the Dominican Order in the hands of the Very Rev. Ignatius Smith, O.P., Prior, at the House of Studies, Washington.

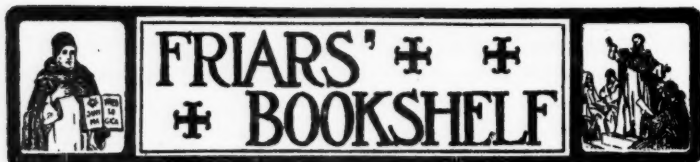
In 1926, after serving the community for four years in Washington, Brother Pius was assigned to St. Vincent Ferrer's, New York

City, and later to St. Thomas', Cincinnati. He was then stationed at St. Joseph's Priory for six years, from 1928 to 1934. Since then, he had been stationed at St. Rose Priory, Springfield, Kentucky. Toward the end of January, Brother Pius was confined to his bed and placed under a doctor's care. On Sunday morning, Feb. 2, he received Holy Communion and seemed to have improved, but shortly after fell unconscious. He was anointed by the Prior, Very Rev. Justin McManus, O.P., and died during the singing of the *Salve Regina*, on the Feast of the Purification of the Blessed Virgin, the eighteenth anniversary of his profession, in his fifty-eighth year.

A Solemn Requiem Mass was celebrated for Brother Pius at St. Rose Priory by the Rev. P. L. Thornton, O.P., with the Rev. C. I. Cappelino, O.P., Deacon, and the Rev. A. D. Frenay, O.P., Subdeacon. The eulogy was delivered by the Very Rev. H. J. McManus, O.P., Prior. Brother Pius was buried in the community cemetery at St. Rose's. Many novices and students had come to know Brother Pius and remember his patience and gentleness. May the Lord Who loves the humble receive His humble servant.

To the brother of Brother Pius, George Henry Welsh of Patchogue, L. I., the Province of St. Joseph extends sincere sympathy. *May he rest in peace.*

H.C.



The Parables of Christ. By V. Rev. Charles Callan, O.P., Consultor of the Pontifical Biblical Commission. Pp. 496. Jos. F. Wagner, New York. \$3.00.

Centuries ago a Man walked about Palestine, preaching the glad tidings of salvation to people of all classes of life. He preached openly to the world, on hill-tops, in synagogues where all the Jews gathered, in the Temple, and in secret He spoke nothing. Great crowds flocked after Him to see and hear this Wonder-worker Who spake as no man before or after ever spake.

This Man was, of course, Jesus. He was the God-Man. His mission on earth was to give testimony to the Truth. And since God is a tender Father who is most solicitous for His children, this Truth of His was to be proposed to them in a manner best adapted to be understood by them. That is the meaning behind the brief remark of St. Mark: And without parable he did not speak unto them (iv, 34).

From this it might be inferred that Jesus had introduced an entirely new manner of teaching, namely, by parable. This is not true. Parables were known to the ancient Greeks and were much used by them. Aristotle employed the parabolic form of teaching to argue against democracy. But it remained for Jesus to inject a new power into the parable, to use it to teach supernatural truths of infinite profit for men's souls, and since His time His parables have been at once the object of admiration and imitation. Many a phrase culled from His preaching has become a by-word in our language: "The lilies of the field" . . . "the birds of the air" . . . "Salt of the earth," etc. But it is principally His parables that remain fixed in the memory. No man who has once heard them can forget the parables of the sower and the seed, the fishing-net, the laborers in the vineyard, the Pharisee and the Publican, the lost sheep, the prodigal son, the ten virgins. But many a man would willingly inquire more deeply into the meaning of these parables, and the means for this further inquiry is now at hand, in English.

In this, his latest book, Fr. Callan treats of fifty-six parables of Christ. In a very clear and scholarly fashion he has treated each of the parables in the following manner: first—and this is of great im-

portance—he describes the time and place in which each was given; secondly, he discusses the image or illustration used. This, too, is important, because images and illustrations were drawn from a manner of life quite different from our own, and consequently need explanation. Thirdly, the way in which the image or illustration should be applied to the teaching of the parable is clearly set forth. Fourthly, particular words or phrases, which were crystal clear to Christ's hearers but which are wholly foreign to our comprehension, are discussed and translated into modern terminology. And finally the more obvious lessons which may and should be drawn from the parables are set forth.

It is obviously quite impossible to give a satisfactory account in a modest book-review of the satisfying manner in which Fr. Callan has applied the above formula to the fifty-six parables. The parables of Christ speak for themselves, but their voice becomes utterly persuasive when one is familiar with the details of their construction and the land of their origin. These details are found in abundance in this book.

That such a work as the *Parables of Christ* has long been desired by English speaking people is amply proved by the fact that three weeks after its appearance, the first printing was exhausted, and another larger printing was ordered. T.A.M.

Word-Hoard. By Margaret Williams. 459 pp. Sheed & Ward, New York. \$4.00.

Most men are too preoccupied with the needs of the present. As far as they are concerned the past is something best forgotten and the future will take care of itself. It is the urgency of the moment that demands attention. However, there are people who do find the past an interesting study. These are the scholars. Scholars, such as Mother Margaret of Manhattanville, see in the misty days of the past the slow moulding of the future. They catch in the past some glimpses of similarity between those clouded years and the present day. History repeats itself, and, in a sense, so does literature. What Mother Margaret has found is the fact that the cadences of our modern poetic metres are a living echo of Anglo-Saxon prosody. It well may be that if the forms of expression are so similar and sympathetic, our age may find in the old something that it is seeking. This much will the modern reader gather from a study of *Word-Hoard* that the ancient poets were forgers of expressive phrases; that they could tell an interesting tale; that they felt poetry in their souls.

Mother Margaret came well prepared for the task of arranging this "treasury of Old English Literature." She has a literary and scholarly background. Her father is Michael Williams, well-known author and former editor of *The Commonwealth*. Her early days were spent at Carmel-by-the-Sea, then a literary colony, in California. She studied at Oxford, receiving her degree in English Literature with First Class Honors in 1935. Since her return to this country she has been teaching English at Manhattanville. She has been encouraged by the response of the students to Old English Literature. For this reason she has compiled the present volume.

The arrangement of this "treasury" is admirable. The writings include works ranging from the sixth to the eleventh centuries. These fragments are so well ordered and so neatly joined (Mother Margaret seems to have acquired the vigor and pointed power of expression from her close study of the period) by the compiler that the whole of the work seems present to the reader. As we are gradually led to the knowledge of the whole, so, too, we begin to imagine how the people of that age felt and thought and the history of the period begins to come closer to the present.

In history books these years before the coming of the Conqueror are known as the Dark Ages. A careful reading of the literature of those dark days might lead to a different conclusion. There was a radiance there that came from the Faith which happened upon an old idealism and sublimated without destroying it. The epic of *Beowulf* was preserved by monks. ". . . it was precisely in the cultivated atmosphere of the monasteries where the change was brought about that old legends lingered longest and in their finest form . . ."

This is a magnificent work. People who want to know how the early inhabitants of the misty island called England spoke and felt will find the answer in these pages. William Lyons Phelps has written, "I envy her pupils. I wish she could have taught me this subject when I was young enough to understand it." She can teach all of us this subject through this book. Indeed, this is not a textbook. It has all the merits of a textbook, without any of the textbook's formidability.

P.M.

Dominican Saints. By the Novices. With an introduction by the Very Reverend T. S. McDermott, O.P., S.T.Lr. St. Joseph's Priory, Somerset, Ohio. 439 pp. \$2.25.

There is no lack of material on the Dominican saints. Around the turn of the century, an English Dominican nun brought out *Short*

Lives of the Dominican Saints. This work was arranged by months; the saints and blessed in each month were written up briefly and the prayer of the day was added. Of necessity these lives were extremely short. Several of the saints have been written about at length. There are several lives of St. Dominic. Of these Jarrett's and Mother Drane's are well-known. St. Catherine of Siena and St. Thomas Aquinas have been found worthy of great pens. In England C. M. Antony had attempted a series on each Dominican. In our own country Fr. Schwertner took St. Raymond of Pennafort and St. Albert the Great for the subjects of two of his works. Only recently the masterful French hagiographer, Henri Ghéon, brought the wonder-worker of Spain, St. Vincent Ferrer, into the public eye. The list could be extended, but this seems to be sufficient evidence to prove the truth of the opening sentence.

About twenty years ago, the Novices of St. Joseph's Province brought out a volume *The Lives of the Dominican Saints*. This book was a sort of in-between volume. It was a great deal more full than the *Short Lives*, but not quite so extensive as the books on the individual saints. At the time it filled a need for just that type of book. It eventually was sold out and no second edition was printed until now. There has been a growing tide of requests for a reprinting of the book. But this new edition is more than a reprinting. The book has been carefully revised, many of the biographies have been abridged and the best available sources have been employed to insure factual accuracy. The advantage in having such a volume is that here are gathered together all of the Dominican saints. A reading of each life is a matter of some time under an hour. For a fuller treatment of the saint, a selective bibliography is given at the end of each chapter.

Another important feature of the new edition is the life of St. Albert the Great. The sources for this life were the works of Fr. Wilms, O.P. and Fr. Schwertner, O.P. The format of the book has been changed considerably. The cover is very attractive, the binding is strong, and altogether it is less bulky than the early edition. In the first edition, Bishop Shahan closed his preface with these words, "Their very brevity, however, may add to their charm and induce many to read them; and, having read them, be led to read other and more exhaustive biographies of the same saints. In this way the reader will experience the rare pleasure of coming into contact with the indescribable charm of these great men and women, and through the irresistible eloquence of their example be moved to a greater appreciation of the good things which God reserves to those who love

and serve Him faithfully." No more fitting words can send this new edition on its way. R.D.

Characters of the Inquisition. By William Thomas Walsh. 301 pp. Kenedy, New York. \$3.00.

It is good strategy in a war to attack the enemy at his weakest point, in the place where he is known to be most vulnerable. In the perennial war that is waged on the Catholic Church these tactics have been used. But in this case the enemy intelligence service has been most unintelligent. What has been considered the exposed flank in the long line of the Church's history is the overemphasized Inquisition. The rancor and confusion that have risen up in modern times over the subject of the Inquisition are due in great part to a lack of unprejudiced historical sense and a misunderstanding or ignorance of Catholic principles. It is true that the Inquisition would not work today as it operated even in its golden age. But then, today is not yesterday. The vast amount of literature that has been written is predominantly detrimental to and an indictment of the Inquisition. It is not surprising that even many Catholics consider it as a horror of religion. But the Inquisition can stand analysis, as this excellent book discloses.

A book on the Inquisition coming from the pen of Dr. Walsh is almost to be expected. The author of *Isabella* and *Philip II* necessarily became intimately acquainted with this institution and must have realized too well the calumny which it has suffered at the hands of historians and writers of all types. His treatment of the subject is attractive and suggests that of H. Belloc in his *Characters of the Reformation*. By way of contrast and prefatory character Moses is proposed as the first Inquisitor, because he based his actions on the same principles of divine religion as the medieval Inquisitors, but even the most defamed of the latter never equalled the ruthlessness with which Moses attacked the enemies of God. Subsequent studies on the founder of the Inquisition, Gregory IX, and some of the more notable and representative Inquisitors General both French and Spanish are most excellent and interesting treatments of men who stood on an equal footing with any of the great men of their ages. There is also included a discussion of some of the more famous cases, such as the trial of Archbishop Carranza. The work concludes with "the man who gave the *coup de grâce* to the Spanish Inquisition," the calumniator Llorente.

There is no need to speak of the timeliness of a readable and scholarly Catholic book on the Inquisition. It is long overdue. In it the reader will find sufficient principles and facts about the Inquisition to defend it intelligently in a discussion rather than explain it away. Dr. Walsh admits there were some human mistakes and excesses in this institution. These were by no means general but attributable to individuals, certainly not, however, to those more defamed characters singled out by some, such as Torquemada and Ximenes. This book should stand between Isabella and Philip II as a worthy contribution to a true and realistic understanding of the period of the great ages of Spain. Those who would belittle the coactive arm of the Church as a mere medieval growth should be attentive to the pages which deal with the cancerous evils and dangers of modern society.

The author seems to have a habit of sprinkling his scholarly works with distracting peccadillos. Some which occur in the present volume were pointed out, for instance, in the review of *Philip II* by this publication and need not be repeated here. Dr. Walsh consistently speaks of the famous Melchor Cano. This renowned theologian is usually called Melchior and is so styled in the old editions of his works. When he says that Bernard Gui was elected Master General of his Order (p. 51) in 1311 he must have confused him with Bernard de Jusix who ruled from 1301-1303, since there was no elective chapter held in 1311. At any rate Bernard Gui is nowhere listed as a Master General.

N.H.

Come What May. An Autobiography. By Arnold Lunn. 348 pp. Little, Brown, Boston. \$3.00.

In days gone by, the pious pilgrim would write his "Itinerary to Jerusalem." In our times, when focal points are less unanimous, one sets down one's itinerary through life and calls it an autobiography. Mr. Lunn, having passed the half-century, is also entitled to snatch a rest by the wayside and jot down a few notes.

Mr. Lunn does not precisely gush books whose substance he manufactures from thin air. Rather he follows the wise adage: *Primo vivere, deinde philosophare*. He has lived and has the happy faculty of expressing what the world has done to Lunn, in a style clear, not devoid of wit, and pleasingly illuminated with persons and things that are real. Add to this a pleasant smattering of Greek, Latin and English verse appositely strewn, occasionally matched with a sentence of German or French, a facility fast disappearing in modern education. His use of Greek philosophy is felicitous, his passing reflections on our civilization often most profound and il-

luminating, not to say captivating. Last but not least, Lunn scans the involved and toiling human scene with the sublime, serene and incisive view of faith in God, refreshing after those sad and depressing human portraits which dare not extend the destiny of man above the stratosphere or beyond the year 2000.

Arnold Lunn became known to American Catholics with the story of his conversion, *Now I See*, and its sequel *Within That City*, both a rather magnificent finale to his previous book, *Roman Converts*, wherein he refutes the conversions of Newman, Manning, Chesterton and others, only to become himself entangled in the net of Peter.

A remarkable and original side of Lunn the *litterateur* is Lunn the skier and Alp-lover. The ivy of Oxford and the powder snow of the Jungfrau, the traditionally British amused calm at the Old World's most blood-curdling efforts and the burning solicitude for souls of the true Catholic, produce a rare combination, all angles of which are on display in *Come What May*. The Lunn's already began worrying about the world in the person of Mr. Lunn's grandfather, business man by necessity and preacher by preference. Mr. Lunn's father founds modern tennis and is thwarted by ill-health from becoming a missionary. Fruition seemed reserved for the son. He goes to Harrow and Oxford, in neither place leaving sleeping dogs lie. With his father he conducts pilgrims to the Levant and makes Swiss hotels safe for the English. He knows King Albert, founds ski races, sketches endearingly members of the Spanish blood royal, reviews realistically the Spanish war at which he was a reporter. Mr. Lunn has also a chapter on Notre Dame where he taught, and his compliments are not the most superficial Notre Dame has received. Mr. Lunn takes us to séances with Conan Doyle where mediums exude ectoplasm in a most disturbing way, which introduces us to the theological and controversial side of Mr. Lunn. Two chapters are a grimly logical attack on our modern gullible rationalism by Mr. Lunn of the truly rationalistic faith. This is an admirable side of Mr. Lunn, this annoying and persevering love for controversy in a society where people avoid living up to the truth by politely declining to argue about it.

Yet he seems at his best in his more factual chapters and some of his anecdotes will probably woo undiscursive minds far more than his arguments. What bends the heart more confidently to the eternal indestructibility of the human soul than the account of the condemned Spanish colonel who remarked to his companion that they had been deprived of an half-hour of heaven by the Republican firing-squad which arrived late to execute them?

One might compare Mr. Lunn's autobiography with that of Axel Munthe. The latter is pathetic as its author gradually fails in his Villa San Michele on Capri, and despairingly contemplates the ultimate corruption of man. Mr. Lunn has the same inquiring outlook on humanity, the same strange experiences, he even has a chapter on an Italian villa, San Remigio, and there muses on the march of all things to the grave. But he does not despair or stoically resign himself. He has the Christian's proud, triumphant confidence, nay certitude, in ultimate victory, and his book ends on this exultant note in his last chapter on the war in England. Mr. Lunn has something of Cyrano: he dares to be chivalrous and true when it "isn't done." Hence his adventures. Yet our hero is human enough to evoke imitation as well as admiration, whether it consists in buying a pair of skis or challenging the next atheist one meets. Come what may, Mr. Lunn makes life worth living.

H.C.

Life and Work of Prince Demetrius Augustine Gallitzin. By the Rev. Peter Henry Lemcke, O.S.B. Translated by the Rev. Joseph C. Plumpe, Ph.D. xxi-257 pp. Longmans, New York. \$2.50.

The growth and development of the Church in the United States is replete with thrilling chapters of heroic patience, persevering labor, and personal courage. And we do not have to look far back to our missionary origin. There, we find that the creation of Catholic colonies was the result of hard work and united action and usually under the leadership of one man, the priest. One admires the pioneering spirit of the Catholic missionary who had to reckon, for the most part, on himself alone since the State, beyond granting freedom of conscience, provided nothing for his support. Occasionally we are given an intimate glimpse into this past to view the founding of a Catholic colony and to appreciate the life of the man behind the work. Such an occasion is now happily presented in the present *Life and Work of Prince Demetrius Augustine Gallitzin*.

Prince Gallitzin was born a Russian aristocrat, the son of the ambassador to The Hague. He, together with his mother, the Princess Amalia von Gallitzin, and sister, was a convert to the Catholic faith. Soon after his conversion, in 1792, he journeyed to America. This voyage replaced the customary *grand tour*, made impossible because of the disorders which accompanied the French Revolution. Arriving in America, he shortly afterwards met Bishop John Carroll, America's first Catholic Bishop, and resolved to become a priest and to labor among the poorer settlers in America. Within three years he was ordained a priest, the first to receive all the Orders in the

United States. And in less than five years Prince Gallitzin was on the scene of his life's work, the western frontiers of Pennsylvania, where he founded the Catholic colony of Loretto. A pioneer in the true sense of the word, before the high romance of his life was done, he already merited for himself the title of "the Apostle of the Alleghenies." A unique character, somewhat eccentric on the lovable side, courageous and ardently sincere, Prince Gallitzin was loved and highly respected by his parishioners. He lived the lonely life of a pioneer priest for over forty years and truly gave his life for his devoted flock.

This present work honors the centennial year of the death of Prince Gallitzin. It must be recognized as the definitive biography. Originally written in German in 1861, twenty-one years after his death, it is his first biography. His biographer, Father Lemcke, the missionary companion and friend who lived close to him in his last years, was well equipped to write the story of Father Gallitzin's life. Lemcke was close to the still-living tradition and also had access to many written records. These, together with abundant personal observations, form a unique biography. It is a rambling story, perhaps, but a faithful record and an excellent addition to our pioneer Catholic history.

The translator, Father Plumpe, has done his work well. His footnotes, supplementary to those of Father Lemcke, give evidence of much painstaking research. Besides containing an adequate index, the book also has a complete bibliography of works consulted by the translator in preparing the book for its English garb. All in all, this biography, timely for the centenary of "the Apostle of the Alleghenies," is a choice of the Catholic Book Club and deserves an easily accessible place in every Catholic library. J.M.R.

By Jacob's Well. By the Most Rev. James Leen, C.S.Sp. Translated from the French by the Rev. Edward Leen, C.S.Sp. 419 pp. Kenedy, New York. \$3.50.

The name "Leen" on a spiritual book has become a sort of guarantee of excellence. This volume was written by the Most Rev. James Leen, C.S. Sp., Archbishop-Bishop of Port Louis, Mauritius, and has been translated from the original French by the author's brother, the eminent author in his own right, the Rev. Edward Leen, C. S. Sp.

The book is based on conferences given to the priests and nuns of Bishop Leen's diocese which is French in culture, tradition and language. Hence the French of the original work although the author is Irish by birth. The conferences are arranged for a full retreat of

ten days with three conferences for each day. In his twenty-six conferences the author has treated the important basic truths of faith, truths which taken in their fullness constitute infallible guide posts to successful religious living. Here is no sentimentality but the sound doctrine of the Church. The book is not the type most people would go into for relaxation—but then neither is a retreat, properly made, relaxation. Bishop Leen gives ample evidence of his own broad spiritual vision, his deep understanding of the human heart but one is impressed by the manner in which he remains in the background in order to give prominence to the inspired words of Sacred Scripture.

We recommend the book particularly for those who make private retreats and who seek solid doctrine, devoid of novelties—the “one Truth that is Jesus crucified.” Father Edward Leen is to be commended for an excellent translation. M.S.

Splendor and Strength of the Inner Life. By Doctor Fr. Mack. Translated from the German by Sister Mary Aloysi Kiener, S.N.D. 190 pp. Pustet, New York. \$2.00.

Mary in Our Soul Life. By Raoul Plus, S.J. Translated from the French by Sister Mary Bertille, S.N.D., and Sister Mary St. Thomas, S.N.D. 152 pp. Pustet, New York. \$1.75.

Both these fine works on the spiritual life have been translated by members of the same community, in fact, of the same College. In each case the translator has done her work well for these books have been rendered into a clear, idiomatic English.

Doctor Mack, who is the Director of the Episcopal Institute of Luxemburg, presents us with a work which has been divided into four books rather than chapters. This peculiar division seems based on the author's words that “Each individual division is an independent whole.” Throughout the work the emphasis is on the Blessed Sacrament of the Altar, under both its sacramental and sacrificial aspects for one who seeks to follow the Savior and who has received the Sacrificial Food in Holy Communion. The next two books consider the relation between the Cross and penance and the Interior Life. With a return from the Bloody Sacrifice on the Cross the attention is focused on the Unbloody Sacrifice of the Altar and the Heavenly Manna whereby our weary souls are nourished. The final book depicts the intimate relation between the Precious Blood and the summit of Christian life, the call to Virginity. The author shows the importance of the Precious Blood for us, for we need It as a source

whence to draw the strength necessary to cultivate the virtues of the Christian Life.

Père Plus considers in his work the role of the Blessed Virgin as Our Mother. The book falls into a natural division through a comparison with our own mothers. They gave us our life, our example, and their ever-vigilant care over us. So with Mary. She begot us in the suffering of Calvary and of all the years of anticipated grief that succeeded Her submission to the Divine Will. Hence, we should have a special love and devotion for Mary's Seven Sorrows. Mary presented us with the greatest example of holiness we have. Through Her example we should be led to strive for greater sanctity, just as we have striven to imitate the perfections of our own mothers. Just as our natural mother hastens to our side in our troubles, so, too, does Mary, the Comforter of the Afflicted, the Mediatrix of all Graces. In this section the author considers Mary and the Scapular and Rosary. Here, it is refreshing to find that centuries-old tradition of the giving of the Rosary to St. Dominic reaffirmed, while the place of Alan de la Roche is recognized as the restorer of the devotion after it had fallen into disuse. In the final part of the book the author considers the homage which the sons and daughters of Mary have paid her through the ages.

In these two books by natives of invaded nations we can glimpse the spirit which must penetrate society, already tottering. The spirit of Christian sacrifice, not Spartan, united with the Daily Sacrifice of the Altar and universal devotion to Mary will bring us that peace which all desire and restore democracy to a firm base. We heartily recommend both these books. M.M.S.

On the Place of Chesterton in English Letters. By Hilaire Belloc. 84 pp. Sheed & Ward. New York. \$1.00.

About 1933 a painting was exhibited at the Royal Academy in London by an artist named H. James Gunn. It excited a burst of comment among litterateurs because it was a painting of England's three outstanding literary figures. The title of the work was: "Hilaire Belloc, G. K. Chesterton and Maurice Baring: A Conversation Piece." Now these three are together again, not captured by a picture's frame, but within the panels of a book. This book on Chesterton by Belloc is dedicated to Baring.

As essays go, this is on the lengthy side; as books go, it falls into that category known as the "slender volume" class. Slender though it may be, it is an important contribution to Chestertoniana. Only an artist can evaluate an artist, and this evaluation of the lit-

erary worth of Chesterton's stream of words comes from the hand of an equally great artist in the art of words. These comments can be heeded and followed because Belloc is qualified to write them. Belloc stands front and center among the living writers today, forceful and vigorous as ever. And he knew and loved Chesterton. If we use the guidance of a master, we cannot help but find the gold of the important writings of Chesterton in poetry and prose.

Belloc tabulates six main points for the survival of Chesterton's works. Briefly they are: 1) He was *national*; 2) He had extreme precision of thought; 3) He had a unique capacity for parallelism; 4) His work was built on a structure that was deeply and widely literary; 5) He had charity; 6) The chief matter of his life was his acceptance of the Faith. The bulk of the essay is taken up with the development and expansion of these points with here and there selections from the prose or poetry of G. K. C. brought in to prove some statement.

Lovers of Chesterton will treasure this key to the richness of their literary vault of learning. Belloc's logical piercing of the roots of greatness in the greatest of contemporary writers is a marvel in itself. There has been a flood of books and articles on or about Chesterton, but this slender volume about the great man will top them all.

A.M.R.

Wonder-world of the Soul. By a Sister of Notre Dame de Namur. 180 pp. Kenedy, New York. \$1.50.

This book has come from the pen of the author of *Lucent Clay*, *Vigil*, and *Vine and Branch*. To them it is a worthy addition. Yet, it is not an original work. Rather, it is a compendium of the best passages from the recognized masters of the spiritual life culled by the author in her spiritual reading. In this volume you will find golden nuggets of heavenly wisdom gathered from the rich minds of favored souls. Here are selections from St. Teresa of Avila, The Little Flower, St. Elizabeth of the Trinity, St. John of the Cross, St. Thomas Aquinas, Dom Chapman, Karl Adam, Father Faber, Dom Marmion and many others, some well-known, others less popularly known. To these the author has added many spiritual reflections of her own.

These passages are grouped under six general headings: The Soul, Suffering, Obedience, Prayer, Charity, Progress, and The King. This handy feature provides convenient reference for preachers, lecturers, and writers.

The book will be popular chiefly with religious, clerics, and lay-

people who attend to the needs of their souls. All who read it will gain a reward in proportion to the sympathy of their reading.

It is the book that many religious and priests have been desiring. If you are one of those—whose number is legion—who have intended to write down and preserve the striking passages found in your spiritual reading, but seldom or never have, and then later regretted your lack of industry and procrastination, then this is the book you want.

It can be used as a private meditation book. Each selection will evoke deeply hidden thoughts and start formation of new ones. Preachers and lecturers will find it serviceable in supplying quotations from recognized authorities in the spiritual life.

It is not a book to be placed on a library shelf. It is a book for personal daily use. For the religious or cleric, it is an ideal gift book.
J.B.S.

The Silence of the Sea and Other Essays. By Hilaire Belloc. 253 pp. Sheed & Ward, New York. \$2.50.

If you like to have yourself mentioned in print, or at least your opinion, whether you be historian or traveller, booster or sociologist, or anything, for that matter, in this book you will find yourself considered. The joviality of the tone in most of the essays may seem irreverent to the gravity of your ideas, but you will be pleasingly agreed with or quite soundly disagreed with.

The variety of subjects and the clarity of opinions on them make the reading of this book seem like contact with an intelligent and outspoken friend, commenting on life as it goes by.

To give the titles of the essays would not suffice. They are sometimes interestingly misleading. You may think *The Silence of the Sea* means the quiet that is occasion for thought. But the author is literal. He speaks of the sea as a majestic person, silent in its own thoughts. Man is left out; is considered an intruder. Mr. Belloc says *Bunyan*, and then gives his own criteria for a great book. Under the title *Walter Scott*, he brings the historical novel on the carpet; says it is "much more creative than modern criticism allows."

Whatever others may think, to me the best of the essays is *Permanence*. It is more than confidence in the permanence of "a way of life." There is a deep, positive assurance flowing from a consideration of the permanence of the universe and the eternal law. It is a hopeful minimizing of war and the sorrows of men; for these things are so small, so helpless to effect the great permanent changes: days and nights, summers and winters, and the peasants planting and then the fall of leaves, the rising of a generation, its passing and its

renewal, and out beyond all these the solemn circling of the Heavens—these are a foundation for the mind." And in the final words there is the hope for quiet again: "... the immemorial hills, the deep woods, and the quiet rivers shall return."

To read this book is to have a great and happy mind tell you of history and literature, religion and sociology—speaking of big problems in miniature and of small things in their greater meaning—most of it in a personal, genial and, sometimes, jovial style. P.C.

Social Wellsprings. Edited by Joseph Husslein, S.J., Ph. D. 284 pp. The Bruce Publishing Co., Milwaukee. \$2.50.

To the distinguished sociologist and General Editor of the Religion and Culture Series, we are indebted for this collection of fourteen encyclical letters of Pope Leo XIII dealing with social questions, several of which have been inaccessible for the ordinary reader. Several years ago the late Father Thomas Schwertner, O.P., wrote: "There is too much of the theatrical in describing our social plight, too much that is vague in prescribing a cure, too much of the smell of the laboratory and clinic room in all our economic and sociological discussion . . . We do need to know the simple truth simply. And our attempt to attain that knowledge explains the form and method of the social lessons we would read our age, suffering as it is from academic overmedication on the one hand and a sad lack of practical instruction and honest guidance on the other." Those social lessons are here collected in one volume, a "basic library of social literature which can be placed within the reach of everyone."

Catholic Sociologists have long recognized that modern social evils have their roots sunk deeply in false philosophies and individual moral failures. The antidote must reach down into the hearts of individual men thence to rise through human societies, beginning with the basic society, the family. None knew this better than Leo XIII and surely he must have carefully planned the invaluable series of encyclicals which begins with the theme that "civilization can have no firm foundation unless it rests upon the eternal principles of truth and the unchangeable laws of right and justice; and that to these must be added a true Christian charity, which alone can bind together the wills of men and sweetly harmonize their mutual relations and duties." It is a matter of regret that Catholics themselves have so long been unaware of the treasure house of social teaching contained in the encyclical letters of Leo XIII. His *Rerum Novarum* has at last received the attention it deserves, thanks to the efforts of Pope Pius XI and, in this country, to the Pastoral Letter of the Bishops of

the United States issued some twenty years ago. The other encyclicals have been generally ignored.

This in itself, aside from the splendid work done by the Editor and by the publishers, is adequate reason for welcoming the present volume. The rights and duties of individual men, of families and of nations—all are here clearly depicted and those unfamiliar with the work of Pope Leo XIII will marvel at the wisdom and vision that half a century ago could foresee and diagnose the evils which afflict the world today—individual, social, economic and political—and which prescribed remedies which, taken in time, would have spared our generation much of the suffering that tries the souls of men. Leo saw clearly the fallacies of Socialism and of the false Liberalism against which Socialism was a reaction. In his little-known encyclical on the Abolition of African Slavery he foresaw the evils of racism, and Totalitarianism would not now afflict the world had the world of 1885 hearkened to his words in the letter *Immortale Dei*. It is most opportune that this important book should appear now when men so sadly need guidance.

H.M.

Jesus as Men Saw Him. By Martin J. Scott, S.J. 224 pp. Kenedy, New York, N. Y. \$2.00.

Father Scott has chosen for his latest book a subject of great import to those living in this century who are in search of the leader of truth, Our Divine Lord. In a simple, clear and intelligible style he places the reader in the very presence of Our Divine Lord when He lived upon this earth. The reader by the forceful presentation of Father Scott's pen is able to catch a glimpse of the many qualities which were manifested by Our Divine Lord through His words and works.

This book may be divided into two parts. The first part considers the qualities of Jesus with respect to His character. The author does not penetrate into deep theological proofs but rather in simple fashion gives us a view of Jesus from the fruits of his study on the Scriptures and also by the apt quotation of numerous scriptural passages.

The second part of this book points out how many of these qualities found in Our Blessed Lord were practised by His saints. In connection with each virtue, a saint is chosen who practised this virtue in an eminent way and a short treatise is given on the life of the saint showing how he practised it. The purpose of this part of the book is to show us that the virtues, as found in Jesus can be practised and

that they have been practised by mortal man through the medium of Divine help.

The conclusion of the entire book is "the more that Jesus is known, the more will He be loved, and the better will be the individual man, as well as society and the world at large." This is an invitation, indeed more than invitation if we wish to be saved, for all men of all walks of life to heed in order "to be made the sons of God."

The work which Father Scott has produced is of great merit, for in a simple style the author has done all in his power to help us know more about Our Divine Lord.

E.D.G.

Survival till Seventeen. By Leonard Feeney, S.J. 141 pp. Sheed & Ward, New York. \$1.50.

Among the accomplishments of Clifton Fadiman, it has been reported that he can read at the rate of 150 pages per hour. In that case he could whirl through *Survival till Seventeen*, take a deep breath and be well under way in another volume before the large hand completed its circuit. The question might arise: Why rush through a book like this? Too much might be missed. Fr. Feeney's style might pave the way for speed, but the subjects he chooses to write about just beg for leisurely rambling.

These are autobiographical essays, for the most part, as the subtitle, *Some Portraits of Early Ideas*, suggests. *The Voice* introduces us to Leonard, the "sweet lion"; thereafter Leonard takes over the task of introducing. Through him we meet all the people worth knowing in Lynn. There must have been many joyous Sunday evenings in that Puritan stronghold, when the Irish exiles warmed to their story-telling and musical entertaining. *Sunday Evenings* gives a clear picture of wholesome fun, and in this essay we see the emergence of a hero who could not entertain. Joe, the plumber, will take his place beside Uncle Willie of *Fish on Friday* fame. He is a character you cannot help remembering.

In *Lesson from the Little Mosquito* depths and heights are touched. The depths of pain are vividly portrayed and the height of humor is subtly reached. He writes, "There is an order of nuns in the Church known, one and all, as the Little Sisters of the Poor. But they do not weigh their postulants before receiving, nor send them reducing exercises so as to establish vocations." This comes up in explaining his fondness for the word *little*.

The essays on *Art*, *The Poets and the Mystics*, *Poetry and Childhood*, do not seem to fit in the picture of early ideas, unless there are thoughts that lie too deep for words in the mind of the

child, and it takes the adult hand to shape the formulation of these ideas at a later date. These essays are bright and as swift as lightning.

There are so many of these essays that demand quoting that it would be impossible to bring them all forward. However, there can be a compromise arranged. Here are a few of the characters: Mr. Wigglesworth, the grocer, who thinks, "The United States, my boy, is a nation of unripe bananas;" Clancy, the violinist, who has to be teased into playing, and then plays continuously for six hours. Mr. Feeney is a supersalesman in *Design for a Grecian Urn*. Then there are Alicia, the Imagination Guy, Wing Lee and dozens of others. They are fine people to meet and there's no bashfulness present when the "sweet lion" handles the introductions.

You must make room for this volume of joy on your book shelf. All may not read as swiftly as Fadiman, but once you read this book through, you'll put it aside only to revel in memories. T.L.

Homeward Bound. By Thomas B. Chetwood, S. J. 280 pp. Joseph F. Wagner, Inc., N. Y. \$1.75.

This latest volume from Father Chetwood's pen is a series of short tales portraying a variety of characters of our American scene. Herein are found people you may have rubbed elbows with only this morning on the avenue, in a bus or on the subway. The unifying thread that joins these stories is a consciousness of the Divinity that shapes our end, and the influence of religion on the lives and the activities of the characters.

The first story, *Jerry*, is a short biography of an incurably young priest. He throbs with energy from his seminary days until the day he dies. Father Jerry's youthful vigor and buoyant manner amaze everyone. As he strides through life his personality reaches out to young and old, rich and poor. His life affects such members of society as an unbelieving prize fighter, a calloused financier, an apostate priest and others; into their hearts he brings the tender spirit of Christ.

In swift succession the reader becomes acquainted with such varied types as an office clerk, a criminal, a waitress and several other interesting people. On all of these the tug of religion is revealed. *Mr. Nemo*, the Mr. Milquetoast of the stories, is one of the best tales in this volume. To all appearance his life is a monotonous routine. In reality it takes his death to show just how unmonotonous his life really had been. He was a great influence on many and his life had rich experiences. Regarded by his associates as an automaton, without a spark of the adventuresome in his make-up, several

contributions to his biography by his neighbors prove rather that he was a man of heroic virtue and great influence.

The tale of "Slug" Hibson is an account of a startling change in the demeanor of a criminal condemned to the chair for murder in connection with a burglary. Through the zeal of the prison chaplain, Father Baxter, and after many discussions and arguments about the life beyond the grave, Slug becomes a convert. This is a realistic and gripping tale of Slug, the hardened criminal who goes to confession and receives Holy Communion before he makes his way fearlessly along the "last mile."

Freda tells the story of a waitress in one of our big-town restaurants. She is unique among her sister-waitresses because of her unruffled nature. Though her tray-bearing associates are geared to the fast-moving tempo of their surroundings, Freda remains simple and unsophisticated. With her aged aunt, she ponders upon the Bible and becomes impressed by its wisdom and doctrine. Her attempts to convert her associates by texts on the frivolity of females meets only with ridicule. Mrs. Mullen, the cashier, noting Freda's interest in religion, takes her to a Catholic Church. After many visits and long meditations upon the verses of Holy Writ, Freda becomes a Catholic.

Altogether there are ten stories. They make interesting reading and as a whole are well written so that they should appeal to many.

J.W.

DIGEST OF RECENT BOOKS

GENERAL: N.O.D.L. are letters with which most Catholics are already familiar. This organization is not a government project, though it well might be. The second volume of **The Drive for Decency in Print** is the second annual report of the Episcopal Committee on the National Organization for Decent Literature. The volume contains reports not only on the scope and variety of the objectionable books, magazines and pictures, but also on the amazing technique of the filth-mongers. (Our Sunday Visitor Press).

Catholics who seek information on subjects pertaining to their faith at a moment's notice will appreciate **The National Catholic Almanac**. This book, now an annual event, contains 800 pages of the information you need. It is a worthwhile investment at a reasonable cost. (St. Anthony Guild Press, Paterson, N. J. \$0.75).

The National Catholic Library Association has put out **A Reading List for Catholics**. This stands as an important contribution to bewildered Catholic readers. At times the desire to read a Catholic book on a certain subject is frustrated because the person does not know if such a book exists. Now there is no need to say such a thing. Under the headings Philosophy, Religion, Science, Biography, etc., are gathered books by Catholic authors, as well as those of non-Catholics writing with a Catholic view point. Each section is headed by paragraph explaining why certain books were chosen. (America Press, N. Y. \$0.25).

We have received the official report of the eighty-fifth General Con-

vention of the **Catholic Central Verein of America** (the National Federation of German-American Catholics) held at New Ulm, Minn., from August 24th to 28th, 1940. The book contains exact accounts of each day's activity, reports of committees and the speeches delivered at the various sessions. Bishop Peschges, Bishop of Crookston, Minn., gave the sermon at the Pontifical High Mass which opened the convention. Catholic Action was stressed during the entire convention.

RELIGIOUS: Written in a most interesting fashion, this tiny volume, **Mother Seton's Favorite Devotions**, adds another note to the growing chant of praise for this great American woman. Extracts from Mother Seton's diary and scenes from her life are smoothly joined to show her love for and devotion to the Blessed Sacrament, Our Lady and the Saints. (Kenedy, N. Y. \$0.30).

Fr. Blakely's second volume of short reflections on the Sunday and Feast-day Gospels, **Then Jesus Said**, has come to our desk. Following the cycle of the liturgical year, the reader moves from Advent to the joyous Christmas season; from Lent to the glory of Easter and so through the year with the words of Christ ever before him. Careful attention to these words of Our Lord will reveal many hidden beauties. Fr. Blakely's guiding hand will prove a tremendous aid if the reader will study the Gospel, read the reflection, and then ponder silently within his soul. (America Press, N. Y. \$1.50).

In the field of devotional literature, Fr. Lasance's works hold a prominent place. His latest volume, **The Beatitudes**, will securely keep him in the front line of religious authors. This book is a beautiful piece of work both in matter and format. The thoughts and meditations conjured up by the Beatitudes, the abundance of selections from other authors on the golden rule of life, and the living example of the Beatitudes in the actions of the saints make this an important book for religious and laity alike. (Benziger, N. Y. \$1.25).

The *With God* series is now completed with the volume **Christ: Teacher and Healer** by Kilian J. Hennrich, O.F.M. This book embraces meditations on the teachings and miracles of Christ's public life. These reflections are bound to find a responsive chord in the reader's heart. The important phases of Our Lord's ministry are covered and the gems of beauty hidden in Christ's words are explained. The variety of chapter headings suggests the matter involved in these pages: Christ and St. John, the Baptist; The Marriage at Cana; Prayer; The Pharisees, and so on. (St. Anthony Guild Press, Paterson, N. J. \$1.00).

A revised and enlarged edition of **The Angel of Aquino** has been put out by St. Catharine's Press. This small volume was first published in 1887 by Henry M. Plugbeil, O.P., P.G. It has been done into English by the Faculty of St. Albertus College at Racine, Wisc. It contains all the extant prayers of St. Thomas Aquinas, his great hymns, meditations for assisting at Mass while praying the Rosary, the devotion of the six Sundays preceding his feast and the Angelic Warfare. In addition, there are no less than seventeen illustrations. (St. Catharine's Press, Racine, Wisc. \$1.25).

When we pray, we converse with God. Fr. Anthony Thorold's newest spiritual work is about prayer, whence he has called it **Conversation With God**. The chapters are brief, averaging about four pages, but they contain material enough to keep the average reader meditating for a week. The book is of a handy size, and may be slipped into an overcoat pocket without causing a wrinkle. Reading this book on prayer might serve as a substitute for the daily paper on the way to the office. It would then keep the mind on higher things at least for a portion of the day. (Sheed & Ward, N. Y. \$1.00).

The Divine Crucible of Purgatory by Mother Mary of St. Austin, revised and edited by Nicholas Ryan, S.J., is a work that presents beautiful meditation material on the sufferings and joys of the souls in Purgatory. The book is the result of an intense and profound study of the doctrines

of learned theologians concerning the purification of souls. Many will find this work interesting because of its practical treatment of a subject about which they should have a greater knowledge. (Kenedy, N. Y. \$2.25).

Daniel M. O'Connell, S.J., has already proven his ability to select the gold from the writings of Newman. This is a difficult task, when it is considered that nearly all of the great Cardinal's writings are golden. *Heart to Heart*, the first Cardinal Newman prayer book, received a warm welcome. Now the second collection of prayerful selections from the *Plain and Parochial Sermons* has been published under the title **Kindly Light**. The saintly Cardinal's beauty of expression is at its highest in these devotional and heart-lifting prayers. This volume was the January choice of the Spiritual Book Associates. (America Press, N. Y. \$2.50).

The tenth anniversary of the **Journal of Religious Instruction** is being celebrated this year. This journal, edited by Ellamay Horan, is published by De Paul University of Chicago. Its aim has been to help the teacher of Religion. This has been accomplished by the publication of articles by experts representing different schools of thought. The editorial board is composed of those men who are vitally concerned with religious problems and are suited to offer solutions for them.

SCRIPTURE: The reissue, at a reduced price, of **The New Testament**, translated from the Greek by the Very Rev. Francis Aloysius Spencer, O.P., brings joy to all who are eager for the resurrection of the ancient custom of reading the Scriptures. The reprinting of this volume shows that many have sought in this new translation the inspiration and spiritual food which we need in these days of growing paganism. Since the first edition sold at such a high price that many were prevented from buying it, the reduced price will open the way for many persons to buy this translation from the original Greek text. The modern language used by the translator compares favorably, on the whole, with our modern literature and will tend to bring the Scriptures more into line with our every-day thoughts and readings. The arrangement of the text into paragraphs with titles and sub-headings makes the volume more readable and entices the modern reader to spend many joyful hours with Our Lord and His Apostles. The translation is one of the most readable and intelligible for the ordinary reader that we have seen. We recommend it to all for greater benefit from the reading of the Scriptures. (Macmillan, New York. \$2.50).

POETRY: A thin volume of poems, **Streets in Nazareth**, by Gerald M. C. Fitzgerald, C.S.C., known to the reader of *Columbia* as the letter-writing Fr. Page, was published shortly before Christmas. There are four streets in Nazareth: Main Street, Mary's Street, Friend's Street and My Street. There is an even quality about these verses and a spirituality that is virile and never sentimental. The poet's pictures are cleverly drawn, rarely forced. He has an abundance of lines that could be quoted. The couplet closing the sonnet *First Christmas* is indicative of the poet's thought and technique:

"Not in such thunders as once shook Sinai,
But in a new-born Babe's first piteous cry."

John Leo Hendricken's illustrations add a note of finesse to these pages. The lover of religious verse will welcome this volume, and will soon become familiar with the happenings in the streets of Nazareth. (Kenedy, N. Y. \$1.50).

JUVENILE: The dictator now has become the "heavy" in a boys' novel, **The Lost Prince** by Don Sharkey. Tim Maloney meets the Prince on shipboard. The young blue blood is traveling incognito from his native Transyllia. A snob, at first, the Prince begins to lose this haughtiness after close association with Tim's family and friends. There are many

exciting moments for the Prince and Tim; the climax is reached when the Prince ousts the dictator, Mendelloff. Then he is enthroned as King Nicholas III amid the cheers of loyal supporters. (Benziger, N. Y. \$1.25).

Another book for boys relates **The Adventures of Tommy Blake** by Bro. Ernest, C.S.C. Here the conflict is between wealth and religion. Tommy's mother is a Catholic, his father is a wealthy atheist. Forced to leave their home because of the father's violent opposition to their faith, mother and son take up their living in a poor section of the city. The father kidnaps the boy, places him in a godless school. The boy, anxious to practice his religion, attempts to escape. After several unsuccessful ventures, he manages to break away. Picked up unconscious by the side of a country road, he is taken to a house where a sick man is being held prisoner by a swindler. The sick man is Tommy's father. On his deathbed, the father repents of his past life, and Tommy baptizes him before he dies. (St. Anthony Guild Press, Paterson, N. J. \$1.00).

There is also a book for girls, **Maureen O'Day, Songbird** by Irma Low. Maureen has been introduced to young readers before. The chapters of the present book whisk her through high school, to Boston for a recital and what seems the climax, to the stage of the Metropolitan Opera House in New York. The plaudits of the crowd cannot drown out the real vocation of the girl and the last chapter finds her bound for a convent in Kentucky. (Benziger, N. Y. \$1.25).

PAMPHLETS: Study the Mass is a rather large pamphlet by Dr. Pius Parsch. It is a synopsis of his larger volume, *The Liturgy of the Mass*. Dr. Parsch is recognized as an authority on things liturgical and has a large following of readers in this country. This pamphlet treats the history of the Mass, then each part of the Mass in particular. The chapters are followed by questions and suggestions so that Study Clubs and Groups will find it useful and practical. (Liturgical Press, Collegeville, Minn. \$0.25).

The estimated number of those who die during the course of the year is sixty million. **Do You Remember the Dying?** is a booklet which offers to the reader important information on how to help those who pass to eternity each day. It also points out how each one of us may prepare himself to make that all-important journey. (Sponsa Regis, Collegeville, Minn. \$0.10).

Third Orders have been organized to help the laity attain perfection. **Why the Third Order of St. Francis?** is an exposition by Conall O'Leary, O.F.M., of the wisdom of the Franciscan foundation, the many blessings placed upon it by the Pontiffs and its wide appeal. (St. Anthony's Guild Press, Paterson, N. J. \$0.05).

Frederick Ozanam and Social Reform by Alfred Williams shows in brief and concise language the technique of Ozanam, the influence of his work on social reform and the ideal of the Society of St. Vincent de Paul. (St. Anthony Guild Press. \$0.05).

The following pamphlets have come from Our Sunday Visitor Press: **America and the Catholic Church** contains a series of four radio addresses by the Rev. J. J. Walde of Oklahoma City, delivered during August on the Catholic Hour. (\$0.15). **The Social Crisis and Christian Patriotism** is the title of the three broadcasts given by the Rev. John F. Cronin, S.S., on the position of Labor in the light of the title of this pamphlet. (\$0.15). **Missionary Responsibility** contains two addresses by Boston's missionary-minded Auxiliary Bishop, the Most Rev. Richard J. Cushing, on the part America should play in the propagation of the Faith. (\$0.10). **Are You Missing Something?** by the Rev. Albert H. Dolan, O.Carm., is an exposition of the meaning of the Sign of the Cross and a practical application of this great act of faith for the ordinary Christian. (\$0.05).



SAINT JOSEPH'S PROVINCE

Cloister Sympathy

The Fathers and Brothers of the Province of St. Joseph extend their sympathy to the Rev. J. W. Owens on the death of his brother; to the Rev. J. P. Aldridge on the death of his sister; to the Rev. A. H. Chandler on the death of his mother; to the Rev. J. B. Mulgrew on the death of his father; to the Rev. V. F. Clancy on the death of his mother; to the Rev. E. P. Doyle on the death of his father; to the Rev. B. U. Fay on the death of his mother; to Brother Thomas Blake on the death of his two brothers.

Appointments

The Rev. J. S. O'Connell has been appointed Pastor of Holy Name Parish, Valhalla; the Rev. E. D. Grady has been appointed Pastor of St. Mary's Parish, Johnson City.

Provincial Procurator

The Rev. A. B. Davidson has been appointed Procurator for the Province of St. Joseph.

Tonsure and Orders

On Dec. 18, at the Shrine of the Immaculate Conception in Washington, D. C., Bro. John Way received tonsure from the hands of the Most Rev. J. M. Corrigan, Rector of the Catholic University. On the following day the same Brother received the first two Minor Orders, those of Porter

and Lector.

Staff

The new DOMINICANA staff for the coming year has been announced: Bros Justin Dillon, Editor; William Duprey, Book Reviews; Peter Craig, Cloister Chronicle; Regis Barron, Sisters' Chronicle; Richard Dolan, Business Manager; Anthony Ballard and Lawrence Hart, Circulation Managers; Nicholas Halligan, Dominican Calendar.

SAINT ALBERT'S PROVINCE

Cloister Sympathy

The Fathers and Brothers of the Province of St. Albert the Great extend their sympathy to Brother Valerian Flynn on the death of his mother.

Father Dugan

The Rev. F. H. Dugan, former Pastor of Holy Rosary Church in Houston, Texas, died on February 20.

Anniversary

On December 22, the Province of St. Albert celebrated its first anniversary. The Very Reverend Father Provincial delivered a sermon at the Community Mass in the House of Studies, River Forest.

Diaconate

On December 21, in the chapel of the House of Studies at River Forest, the Most Rev. B. J. Sheil, Auxiliary Bishop of Chicago, ordained the following to the Diaconate: Brothers Thomas Aquinas Dymek, Bernard Malvey, Matthias Robinson, Matthew

Cuddy, Philip Pendis, Norbert Morgenthaler, David Burke, Damian Smith, Leo Kelly, Alphonsus Dolan and Clement Johnson. The Reverend Fathers T. G. Kinsella and W. J. Curran assisted the Bishop.

**Tonsure
and
Orders**

On December 18, at the Shrine of the Immaculate Conception in Washington, D. C., the Most Reverend J. M. Corrigan, Rector of the Catholic University, bestowed tonsure on the following theologians of the Province of St. Albert: Brothers Martin Scannell, Thaddeus Lawton, and Thomas McNicholas. On the following day these Brothers received the first two Minor Orders, those of Porter and Lector.

Visitors

On January 27, 1941, the Rev. Walter Farrell addressed the students in their Common Room. The Rev. H. C. Graham also addressed the students on the work of the Holy Name Society in the Army Camps.

Appointments

The Rev. P. R. Carroll has been appointed head of the Northwest Mission Band. The Rev. F. L. Vander Heyden has been appointed Pastor of Holy Rosary Church, Houston, Texas. The Rev. T. H. Dailey has been appointed Procurator of the House of Studies, River Forest. The Rev. Cyril Therres has been transferred to St. Pius Church, Chicago.

SISTER'S CHRONICLE

St. Mary of the Springs, Columbus, Ohio.

A completely equipped science building, St. Albert Hall, is now being erected on the college campus.

On February 25, Henry C. Wolfe, veteran of Town Hall in New York City and contributor to leading magazines, gave the last lecture in the Erskine Lecture Series. He discussed the question, "What Next in World Affairs?"

Sisters Frederica, Mary Lawrence, and Mercedes celebrated their golden jubilee in December, 1940. In April, 1941, Sisters Mary Andrew, Angelica and Anselma will celebrate their fiftieth anniversary.

Mother Stephanie, O.P., will send six Sisters to China in June, 1941, if foreign conditions are favorable at the time. The following Sisters have been chosen, Sisters Consilio, Dorita, Rose Agnes, Mary Martha, Corinne and Mary Kenneth.

The Dominican Sisters of the Sick Poor, New York, N. Y.

Sister Mary Lucy, O.P., pronounced her first vows on December 8. The Very Rev. Monsignor M. A. Reilly presided at the ceremony.

On New Year's Day the community observed the golden jubilee of Sister M. Frederica, O.P., of St. Mary of the Springs College, Columbus, Ohio. Sister Frederica, the first Novice Mistress of the Dominican Sisters of the Sick Poor, 1910-1913, was present at the solemn Mass of Thanksgiving which marked the event. The celebrant of the Mass was the Rev. P. A. Maher, O.P., with Rev. W. D. Sullivan, O.P., and Rev. G. G. Cummings, O.P., as deacon and subdeacon.

Rev. W. D. Sullivan, O.P., preached the sermon for the occasion.

Congregation of the Most Holy Cross, Everett, Washington

In January, the Rev. A. B. Dionne, O.P., conducted a retreat at St. Dominic's Motherhouse, Everett, and presided at the profession ceremony.

Sister M. Albertina, O.P., librarian of the Holy Angels Academy, Seattle, was appointed local chairman of the Oregon-Washington Regional Unit of the Catholic Library Association.

Two Sisters of Newman Hall, on the University of Washington Campus, attended the convention of the Northwest Province of the Newman Club Federation held in Portland, Oregon.

His Excellency, the Most Rev. E. D. Howard of Portland presented to the assembled students the problem, "How to Overcome Indifferentism in Catholics."

Rev. W. D. Dooley, O.P., of Newman Hall, Seattle, suggested an intellectual court of appeals in the Newman Club as a protection against destruction of the faith by atheistic professors.

Rev. F. A. Pope, O.P., is chaplain of the Newman Club. The Rev. W. D. Dooley, O.P., conducts daily classes in ethics.

St. Cecilia Convent, Nashville, Tennessee.

The annual retreat for the students of the Academy was given by the Most Rev. William L. Adrian, D.D.

On March 7, Sister Mary Gregory Wise of Chattanooga, Tenn., and Sister Mary William McGregor of Evansville, Indiana, pronounced their first vows.

The Most Rev. William L. Adrian, D.D., was present on both occasions.

The Nashville Catholic Library Association held its monthly meeting at St. Cecilia Academy. Sister Mary Esther, O.P., of the St. Cecilia Community, is secretary of the Association.

Sisters of St. Dominic, Racine, Wis.

Sister M. Walburga Gemeinder departed this life on February 6, at the age of sixty-four in the thirty-ninth year of her religious profession.

St. Catherine's Convent has just published the revised prayerbook, the **Angel of Aquino**. It contains all the prayers of Saint Thomas, all his beautiful hymns in both English and Latin, the Mass in honor of the Blessed Sacrament composed by St. Thomas and a Mass in honor of St. Thomas, besides a method of assisting at Mass while saying the Rosary. The mysteries of the Rosary are correlated with three sets of meditations.

The Rev. A. C. Therres, O.P., of River Forest conducted a retreat at St. Catherine's convent during the Christmas holidays.

Congregation of the Holy Cross, Brooklyn, N. Y.

During December God called to their eternal reward three of our Sisters. Mother M. Petra, associated as pioneer principal of St. Agnes Academic School, Rockville Centre, Long Island, died at St. Agnes Convent. Sisters M. Camilla and M. Caroline were both laid to rest on Christmas Eve.

On December 13, the members of the Blessed Francis Capillas Mission Unit were given an impressive exposition of the condition of religion in Mexico by Miss Margaret McGill who cited her personal experiences during a recent sojourn in that country.

On Holy Innocents day, the novitiate entertained Rt. Rev. Monsignor George A. Metzger, Dean of Southern Long Island, with a Christmas play and pageant.

On December 30, Rev. Celestine Staab, O.S.B., gave the novices and postulants an instructive and timely talk on the liturgy of the three masses for Christmas.

The feast of the Purification was the day of entrance into the convent of eleven postulants. At present the postulancy numbers thirty-six members. Twenty eight novices are preparing for profession.

Dominican Convent, Mission San Jose, Calif.

On November 6, Rev. G. L. Clark, O.P., gave an exposition of the Catholic view of evolution.

On November 28, Dr. Arthur Fearon, author of **The Two Sciences of Psychology**, lectured on Psychology.

During the evening of January 10, Rev. R. E. Vahey, O.P., Editor-in-Chief of **The Torch**, entertained the community with a spirited talk on Blessed Martin de Porres, as well as the closely-allied racial problem of the present day in Catholic America.

An inspiring conference on the present need for sanctity in religion was delivered by the Rev. Matheo Crawley-Boevey, SS.CC., on February 3.

Dominican Sisters of the Perpetual Rosary, Union City, N. J.

Mother Mary of the Immaculate Conception passed to her eternal reward on Christmas Day, in the forty-first year of her religious profession.

Sister Mary Joseph of the Sacred Heart observed the silver jubilee of her religious profession on February 6. A solemn Mass of thanksgiving was sung by the Very Rev. J. J. Jordan, O.P., assisted by the Rev. N. F. Georges, O.P., and the Rev. R. E. Vahey, O.P. The sermon was delivered by the Rev. J. A. Driscoll, O.F.M.

The male choir of St. Joseph's Church, in Union City, which is in the care of the Passionist Fathers, sang at the Blessed Martin novena devotions on Tuesday, February 18.

Sacred Heart Convent, Houston, Texas

The Mother Prioress-General, Mother M. Angela, and a number of the Sisters attended the impressive rendition of the *Stabat Mater* by the choir of the Holy Rosary Dominican Church in Houston.

Mass offered by His Excellency, the Most Rev. C. E. Byrne, D.D. in the convent chapel and the Papal Blessing as well as that of the Apostolic Delegate, His Excellency, the Most Rev. S. G. Cicognani, on the feast of the Immaculate Conception were the joys of the golden jubilee celebration of Sisters M. Reginald Carey and M. Veronica Groome; at the same time, Sisters M. Rosalie Roessler and M. Rosalia Roessler celebrated the silver jubilee of their profession; Sister M. Clement Johnson made her simple profession and Sisters M. Benignus Galiano and M. Ceslaus Bielamowicz received the habit of St. Dominic.

On the feast of the Annunciation thirteen members of the community will celebrate the silver jubilee of their profession.

The Very Rev. R. A. Burke, O.P., conducted the annual retreat of the High School students of St. Agnes Academy, Houston, Texas, the last week of January.

The Rev. R. E. Vahey, O.P., and the Rev. C. P. Wilson, O.P., visited the Motherhouse and Novitiate. Father Vahey gave an informal talk to the Sisters and the novices urging the spread of devotion to Blessed Martin de Porres and greater interest in the circulation of **The Torch**.

February 9, the Rev. Father Keller, M.M., gave an interesting lecture on the present day war conditions, and Father Damien's life, stressing the

method used by the Communists and the counter method of Christianity which is love as exemplified in Father Damien's heroic sacrifice.

Congregation of St. Thomas Aquinas, Tacoma, Wash.

On December 28, Sisters M. Ursula, Fidelma, Bonaventure, Aida, Elizabeth and Osanna celebrated the silver jubilee of their religious profession in the chapel at Marymount. In 1914, these Sisters entered the Novitiate temporarily established at Crosshaven, Co. Cork, Ireland. Since then, they have labored nobly for God's cause in this diocese, formerly Nesqually, now Seattle.

Mass for the jubilee was offered by the Chaplain, Rev. J. J. Toner. Sisters from the various missions came to offer felicitations and prayers.

Sister M. Edwardine has received her Master's degree from the University of Seattle.

Congregation of St. Mary, New Orleans, La.

The college's annual retreat was conducted by Very Rev. L. A. Smith, O.P.

On Wednesday, December 18, the new gymnasium was solemnly dedicated. His Excellency, the Most Rev. J. F. Rummel, Archbishop of New Orleans, presided. Rev. A. M. Townsend, O.P., acted as master of ceremonies.

Sister Mary Cecelia celebrated the twenty-fifth anniversary of her religious profession on February 14 at Paulina, La.

Immaculate Conception Convent, Great Bend, Kansas

On December 8, His Excellency, the Most Rev. C. H. Winkelmann, Bishop of Wichita, together with a large number of the clergy, convened for the blessing and laying of the cornerstone of the new Motherhouse now under construction. The cornerstone is a block of Silverdale stone. On the front is a seal of the Order bearing the words *Laudare, Benedicere et Praedicare*.

From December 16 to the vigil of Christmas a novena was conducted by the Rev. J. M. Smith, O.P., chaplain at the Motherhouse.

From December 29-31, the Forty Hours devotion was held in the convent chapel. By special permission from the Most Rev. Bishop, the Sisters had the privilege of nocturnal adoration of Our Lord exposed in the Blessed Sacrament.

On January 27, a Requiem Mass was sung in the convent chapel for the repose of the soul of Mother Antonina, Foundress of the community.

St. Rose Hospital and St. Catherine's Hospital were represented by delegates at the Nurses' convention of the Kansas State Sodality Union, held at St. Elizabeth's Mercy Hospital, Hutchinson, Kansas.

Mt. St. Mary-on-the-Hudson, Newburgh, N. Y.

In your charity remember the souls of Sister M. Immaculata Jerson, O.P., who died on November 27, in the thirty-sixth year of her religious profession, Sister Clement Marie Borel, O.P., who died on January 27, in the thirty-third year of her religious profession, and Sister M. Martha Schlenker, O.P., who died on February 6, in the forty-fourth year of her religious profession.

The Rt. Rev. Monsignor T. J. McDonnell, Ecclesiastical Superior of the community, gave at the Motherhouse a screen and radio version of the lives of the missionaries. On two occasions the Rt. Rev. William C. McGrath, Prefect Apostolic of Lishui, Chekiango, has given vivid portrayals

of life in the Orient. The Mission Unit of the Academy has profited greatly by these presentations.

His Excellency, the Most Rev. J. E. Kearney, Bishop of Rochester, visited the Mount on December 19.

Rev. P. W. Doane, O.P., gave the student retreat from January 24-26.

Congregation of the Immaculate Heart of Mary, Akron, Ohio

The Rev. M. A. Murray, O.P., of St. Joseph's Priory, Somerset, is serving in the capacity of chaplain at Our Lady of the Elms during the absence of Rev. T. J. Taylor.

The Rev. J. J. McLarney, O.P., of Columbus, Ohio, will preach the annual Holy Week retreat. The retreat will begin Palm Sunday and continue throughout the week.

Final profession of the Sisters this year will take place in the Elms chapel on the 19th of June.

Dominican Sisters of the Perpetual Rosary, Camden, N. J.

On December 8, feast of the Immaculate Conception, the Tertiary-Perpetual Rosary retreat was made by one hundred members. The Very Rev. P. A. Elnen, O.P., Sub-prior of the Holy Name Priory, Philadelphia, gave very inspiring conferences.

Ten new members were received and three members made profession in the Third Order.

The Rosary retreat coincided with the opening day of the Forty Hour's Devotion held at the Shrine and the anniversary of the first Mass of the Camden community foundation.

The annual novena to Our Lady of Lourdes was conducted by the Rev. J. C. McDonough, O.P. Devotions were held in the grotto which is a replica of the grotto of Lourdes. The relic of St. Bernadette was venerated after every exercise.

The closing of the novena was marked by an impressive candlelight procession, at the evening devotions, when a statue of Our Lady of Lourdes was carried on a litter by four men, members of the Third Order of St. Dominic.

Dominican Sisters of the Perpetual Rosary, Rome, Italy

The annual retreat was conducted by the Very Rev. T. E. Garde, socius of the Master General.

On December 8, feast-day of Mother Prioress, Very Rev. M. M. Browne, O.P., Rector of the Collegium Angelicum, celebrated the community Mass. The Most Rev. P. M. Caterini, Procurator General of the Order, visited the community and gave a conference.

His Eminence, Lorenzo Cardinal Lauri, the Protector of the Institute, makes weekly visits to the community.

Congregation of the Most Holy Rosary, Adrian, Michigan

On January 7, the Most Rev. S. S. Woznicki, Auxiliary Bishop of Detroit, presided at the investiture of eighteen young women in the habit of St. Dominic, and the profession of seventeen novices. The ceremony was preceded by a pontifical Mass celebrated by the Most Rev. E. F. Hoban, Bishop of Rockford, Ill. The sermon was preached by the Rev. E. C. LaMore, O.P., head of the department of philosophy at Siena Heights College, Adrian.

On February 4, His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, dedicated the newly completed Barry College, Miami, Florida. Barry, the first Catholic college for women in Florida, is staffed by the Adrian Dominicans.

